

THE GREAT  
**MYSTERY**

OF THE

**Little Whore Unfolded,**

AND HER

**WITCHCRAFTS** (by which she hath De-  
ceived Nations) **Discovered.**

WHEREBY THE

**QUAKERS**

Are once more set in their True **LIGHT.**

By Way of

**DIALOGUE**

BETWEEN

*First, A Church of England-man.*

*Secondly, A Protestant Dissenter.*

*Thirdly, A Right-bred Quaker.*

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*By a Servant of the Church,* **FRANCIS BUGG.**

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All which is humbly submitted to Authority

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*Babylon is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird. Reward her, even as she have rewarded you, and double unto her double, according to her Works; in the Cup which she hath filled, fill to her double. Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets ( and all Gospel-Ministers ) for God hath avenged you on her, Rev. 18. 3, 6, 20.*

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L O N D O N,

Printed for the Author, and Sold by Tho. Bennet at the Half-Moon R. Wilkins at the King's Head, Edw. Evers at the Green Dragon, in St. Paul's Church Yard; and Ralph Smith at the Bible under the Piazzas of the Royal Exchange in Cornhill, 1705.

## Advertisement.

**F**irst, *This is to give notice, That any who buy this Part, may expect a Part added every Year, if it please God to give me Ability, and length of Days, to the end they may bind it when they see cause.*

Secondly, *That the Quakers may have the Opportunity to produce their Objections, if they have any; that so, such of them as have any Weight, may be considered in the next Part.*

Thirdly, *That if the Quakers shall be convinced of their Errors, and honestly retract, and condemn the same under the Hands of Twelve of their Teachers, they may expect I shall stop the farther Prosecution of them for the same so retracted and condemned.*

Fourthly, *That whereas in my former Books I have been brief in many material Passages, I now intend to be more large and full, respecting Matters of Fact, in order to lay a Foundation for abler Pens.*

Fifthly, *That such as now, or hereafter shall undertake this Necessary Controversie, for the Honour of God, in Defence of the Christian Religion, may upon their Request, have Recourse to the Quaker-Books which I quote, at Christs-Church-College in Oxford; for the Reverend Dr. Aldridge, Dean of Christ's-Church, bought them of me, and have given them to that College-Library; there to remain as Monuments of the Quaker-Herefie; and for the Assistance of such as shall have Occasion to defend Christianity against the Prevalency thereof.*

Sixthly, *That if Geo. Whitehead, &c. say I wrong them in my Charge, p. 3 I hereby offer to meet them publicly, and prove the same out of their Books. But as they can no more clear themselves therefrom, than the Magicians in Moses's time could make Lice, Exod. 8. 18. so let their not accepting this Challenge be a Sign thereof, viz. That if they dare not meet me, they are conscious of their Guilt and Self-condemnation; if they do meet me, they think they are clear thereof: Let this be the Touch-stone to try them by.*

Lastly, *That as a Hand-maid to this Book, I refer to my Pilgrim's Progress, which treat more fully of their Monthly, Quarterly, Six Weeks, Yearly, and Second Day Meetings, where they renew their Ancient Principles, wherein they hold a Government within the Government, directly contrary to the English Government; shewing thereby, That the Liberty allow'd them by the Act of Toleration, is not so much what they desire, as these Meetings, Monthly, Quarterly, &c. which tends to subvert the Government, and which are contrary to the express Letter of the Law; yea, the very Act of Toleration; Which Book may (with this Book) be had at the same Booksellers herein recited, and by Ch. Brome at the Gun on Ludgate-hill, and J. Taylor in St. Paul's Church-Yard. 1705.*



A  
PREFATORY EPISTLE  
TO THE  
*Hearing Quakers.*

*Friends,*

**T**O you who are Hearers among the *Quakers*, who have a Zeal for God, tho not according to Knowledge, and that have any Sincerity left in you, whether you be Thousands, or Hundreds, or peradventure but Fifty, and more particular to those residing in and about the Isle of *Ely*, (where I was prisoner for the Cause of *Quakerism* three Years and four Months) and *Mildenhall* in the County of *Suffolk*, *Which was my Native Place, where I have had my Conversation from my Youth up, about 25* and have been well known to some amongst you, yet alive, not to come *Years.* short of many of you, (during the time I was amongst you) both in doing and suffering for the Propagation of *Quakerism*, and was Instrumental in drawing many from the Church to *Quakerism*, for which I have long since, and cannot but still think my self bound in Duty to beg Pardon of Almighty God, and his whole Catholick Church; I think it needless to run throw the many particular Services, I was in amongst you, both as Register to your Monthly and Quarterly Meetings, and Deputy to your yearly Meeting, and once to your Meetings for Sufferings, and an Entertainer of your publick Ministers, and all this at my own Charge, (which was not a little) and when we at *Mildenhall* purchased a Meeting-House and burial Place, I gave twenty Pounds towards it: all this and much more I could seth forth; and in those times, how did my Words prevail with you, and who but *Francis Bugg* to receive Council of, and to be Advised by; and why not still?

For if you would be now Impartial, and search with a single Eye, you might find that I am as ready to do you good as ever I was, & I thank my God as capable to Inform your Minds in the Principles of Christianity, as I was then in the Principles of *Quakerism*: But so it is, to my great Grief, that I find you so prejudiced, (by the Influence your Teachers have upon you) against what I write, how true so ever, that there is not that Expectation answered, which I would willingly see come to pass; Namely, an universal Conversion; not but that many Thousands of you are convinced of the Errours of your Teachers: but notwithstanding, either through long Education, worldly Interest, or some other worldly Impediment, you still hancker amongst them, and thereby go self-condemn'd.

I intreat you to consider, that which you and I know very well, how that it ever was your Teachers Way and Method, both in their Preachments and Books, from the Beginning to enveigh against the Priests, and to render them as odious as they could, thereby to prejudice us against them; and this about silly little things.

Oh, what a noise they would make against Tyth-Pigs, Eggs, and Geese? and yet how freely they would eat at my House both Pigs, Eggs and Geese, and other good Things, and yet how blind and ignorant was I, that I could not see through their vain Pretences. Yea, and take both Money (a) *Witness* and Cloths (a) of me and others, besides their large Stypends out of the *Mr. W. Allen,* Iron Chest untill many of them in Riches exceeded many of the Clergy *Wi len-* against whom they bitterly enveighed as Hirelings; even so now, tho they *get, John* give large Salaries to *Benja. Bealing* and others, yet how do they enveigh *Kilborn, and* *others.* against

against Mr. Keith, my self and others, because we are supported; this you may understand if Prejudice and Education did not blind you. And therefore to obviate some Scruples, thereby to remove Stumbling Blocks out of your Way, I intend herein to answer some Objections which I foresee they may raise against what I write either from Manner or Matter, that so I may pave your Way, and clear your Passage to the Dialogue following, That thereby you may the more readily be prevailed with, to follow the Example of the Noble Bereans, in your Diligent searching the Holy Scriptures, and your Friends Books to see whether what I say be so or no. And from thence take Encouragement, to take the Apostle St. Paul's Advice, namely, *To try all Things, and to hold fast that which is good.* This can harm none of you, but may do you good; and since the First is certain, and the Latter probable, I earnestly Intreat you, nay I beseech you, and that for your own Sakes to come to an Examination, first of your selves, and how it stands with you, Touching your Faith in God, and in his Dear Son Jesus Christ. This I am sure is necessary, *ye believe in God*, said our Saviour to the Jews, *believe also in me.* Next, view the Doctrine of Christ and his Apostles, and consider of the holy Sacraments and the Practice of the Churches from the Apostles Days, and think not your selves wiser than all the Holy Ancients, many of which suffer'd Martyrdom in Flames, in defence of that Doctrine and Church which your Teachers have taught you to despise and reject; and then consider of the Doctrine in your Friends Books, and by comparing one with the other, you will soon see (if you pray God to assist you in your Examination) the Difference; and I pray God of his Infinite Mercy to give you a right understanding in all Things that pertain to Life and Salvation, and so to dispose your Minds, as to encline you to imbrace the Christian Faith.

It is a Maxim of one of your own Poets, and noted Writers; saying, *Friends this know for certaine, that the Way to Recover the Deceived, is to discover, lay open, and Witness against the Deceivers.* (a) Now where I meet with a Truth, tho spoken by a Quaker, I am so far from rejecting it, that I will joyn with it; so in this, as a certain Truth, and how far I have pursued this Method, I leave to your consideration who have read my Books. But tho we agree in the *Modus* or Manner of Speech, yet I find also that we disagree in the Subject-Matter; that is to say, who are the Deceivers. And therefore, before I proceed to Answer some of the Objections that in all Probability your Teachers will raise as Dust to darken your Eyes, it will be Necessary that I give a Discription, first, who are the Deceivers, who are to be discovered, laid open, and witnessed against, and of which, I have, and still am performing my Part *viz.*

First, Such as teach, That all that preach Faith in Jesus Christ, as he is in Heaven above (b).

Secondly, Such as deny, that Jesus of Nazareth is Christ the Son of God (c).

Thirdly, Such as reject the Ordinances of Jesus Christ, as Baptism with Water, and the Lord's Supper with Bread and Wine, as no more of force than the Paschal Lamb (d).

Fourthly, Such as deny the Holy Scriptures to be the written Word of God (e).

Fifthly, Such as undervalue the Death and Sufferings of Jesus Christ, and exalt their own as greater, and more unjust (f).

These are such Deceivers as are to be discovered, laid open and witnessed against, and for which the Holy Scriptures are my Rule; and that your Ministers teach this for Doctrine, I will prove to their Faces whenever they will meet me. So much touching Deceivers: I now proceed to answer some Objections.

Obj. 1. Objection 1. Possibly some may say, That the very Title of this Book is enough to startle you. What! *The Great Mystery of the Little Whore, Unfolded, &c.* This is so sharp and keen, that it cannot flow from a Christian Spirit.

Answer

(a) *An Epistle to Friends &c.* by Thomas Ellwood printed 1694. p. 72.

(b) *Smiths* printed p. 7. 8.

(c) *A Serious Apol.* p. 146.

(d) *Reason against Railing* p. 108, 109.

(e) *Mene Tekel.* p. 22.

(f) *Burroughs Works.* p. 173.



*Answer*, First read it over with an impartial Eye; next, compare the Doctrine cited out of your Friends Books, with the Holy Scriptures, and then make a Judgment, whether the Title be not proper. Moreover, consider, and you will find that this is a Method of your own chalking out in a Book of yours, wrote against such as preach the the Reverse of your Doctrine in the Five Instances above-noted, viz. *The great Mystery of the Great Whore, unfolded, &c.* (f).

And this Great Whore is by the *Quakers* Doctrine, the Church of *England*, *William Smith* and other of your Teachers affirm (g).

And not only condemn the Church of *England* as this Whore, but her Book of Divine Service, as proceeding from the Pope's Loynes.

And can you think that your Teachers can throw such Darts, and not have them returned into their own Bowels? And therefore, by way of Apology, if I needed any, take a Passage of one of your own late Writers, viz. *Possibly some of the Priests may think that I have been too free with them: They may consider that what I have done, is only in mine and my Friends Defence; the Arrows which I have retorted on them, are such as one of their Society hath lately thrown at us. If they cannot let us alone, but must be throwing their Darts at us, they have no Reason to complain, if we return them again* (h).

Even so say I: *Possibly some of your Teachers may think that I have been too free with them; but withal, they may consider, if they please, That what I have done, is only in mine and my Friends Defence, and in the Defence of the holy Religion we profess. The Arrows which I have retorted by the Title of my Book on them, are such as Fox their Founder, and many others of them, hath thrown over and over at us. And if the Quakers cannot let us alone, for they are the Aggressors, but must be*

throwing their poisoned Darts at us, they have no Reason to complain of our Churches Archers, if they return their fierce Arrows which came forth of their venomous Quiver, into their own corrupted Bowels. And to shew that the Principles of your Teachers are the same they ever were from the beginning, as they tell us themselves; and consequently their Incharity resulting from their Principles, they now tell us, that such as separate from them, and joyn in Communion with the Church of *England*, they joyn with this Whore, which *Fox, Smith, &c.* agree to be the Whore of *Babylon*. For says *John Whiting*, 'Oh *George*! What wilt thou do when the Lord arise to judge thee for all thy hard Speeches, even denying the Lord that bought thee, who once redeemed thee from the Evil of thy Ways, and now art turning back to thy dark lifeless Priests, Professors and godless Rabble, to *Egypt*, p. 6. So dismal is his Fall or Relapse, and so dreadful his (*George Keith's*) Apostacy, that I count him one of the greatest Apostates that ever was; yea, greater than ever *Spira* was. Not as the Papists upbraid the Protestants for leaving them, or any Dissenter since for leaving the present Establishment, for the Corruption of it; For that is a going forward, and not backward, to the same from whence they came, as *Geo. Keith* had done, yea, so Re-

trograde does he run, that I doubt not but he will go to *Rome* before he dye, I do not mean Outwardly, but Doctrinally and Practically; for he is on the Popes Borders already, as his Denying Perfection or Freedom from Sin in this Life, Trinity of Persons, Sacraments &c. (i) By all which it is Self-evident, that the *Quakers* Account all such as forsake them & join with the Church of *England*, ist. to deny the Lord that bought them. 2l. That the Priests are a lifeless, godless Rabble. And 3ly. that all that joyn with this Church of *England*, and hear such a lifeless, godless Rabble of Priests, are Apostates, yea, dreadful Apostates, worse than *Francis Spira*. Oh, how the Church of *England* are beholden to the *Quakers* for their good Opinion of her. 4ly. How grateful the *Quakers* are to a Church of *England* Parliament for their Recognizing them Protestant Dissenters, and as such a Toleration. 5thly, That it is no Apostacy for any to separate from the Church of *England*, but to return to her, is to be on the very Borders of *Rome*; I do believe that there is not one Member of Parliament that will thank the *Quakers* for their good Opinion they have hereby manifested to the most Reformed Church in *Christen-*

*Answer*

(f) See *Geo. Fox's Great Mystery of the great Whore unfolded, &c.* printed, 1659. and owned and defended by *George Whitehead*, and many more.

(g) *W. Smith's Works* p. 157. to 171. printed 1675.

(h) *Vindicia Veritatis, &c.* by *Dan. Phillips*, printed 1703. Introduction, p. 3.

p. 2, 218; 224. ib.

(i) Here he claims the Dissenters, and justifies their Separation, but condemns the Ch. of Eng. as those who go thither, are on the Pope's Borders. *Judas and the Chief Priests*, p. 5, 6, 254. Let any true Member of the Church of *England* observe well the tendency of *Quakerism*.

dom as by Law Established, which gives me Ground to believe a Story I heard about ten Days ago. Which is, that one of the *Quakers* Printers should say, *That if the Government knew what Principles the Quakers held, they would not suffer them in the Kingdom.*

I shall conclude the Answer to this Objection with some Observations on this Book of *John Whiting*, which is so much cried up by some of your Teachers; and that, I suppose, chiefly, because of his Incharity to our Clergy: Some few of which gave the following Testimony to the Truth of Mr. *Keith's* Quotations in his Fourth Narrative, which I bear them Record, they did with all the Care and Justice they possibly could; for I was with them both the Days they compared them with the *Quakers* Books; and I do now anew propose, tho' not with *George Keith's* Knowledge; for neither he, nor any Man, Clergy or Laity, have seen one Page of this Book before printed; that if they'll give Mr. *Keith* and me a Meeting, I offer to maintain every Quotation to be true and fair in his Fourth Narrative; yet hear first what the Clergy have upon their Sight and View testified; secondly, what Return the *Quakers* Compliment them with, viz.

(m) Dr. *Isham*, Dr. *Bedford*, Dr. *Altham*, Mr. *Whitfield*, Mr. *Adams*. We whose Names are under-written, having (at Mr. *Keith's* Request, and by the Allowance of the Right Reverend the Lord Bishop of London) carefully examined the Quotations of this Fourth Narrative, do testify the Faithfulness of them, and that they agree exactly with the Books out of which they are taken. And as we commend his Integrity in retracting publicly his Errors, and his Christian Zeal for the reducing of his Brethren, who are yet entangled with them; so we hope they will follow his Example, and discern the Perniciousness of their Ways, and be led by the Grace of God, to the Acknowledgment of the Truth, and to the Communion of the Church (m).

Now see the Title of the *Quakers* Book, in Reply to Mr. *Keith's* 4th Narrative, to which these Five worthy Gentlemen gave this Christian Testification to the Truth of the Quotations, and, like Gospel-ministers, desired nothing more than the rest of the *Quakers* following the Example of Mr. *Keith*, in publicly retracting his Errors; and that by the Grace of God, they might be led to the Acknowledgment of the Truth, and the Communion of the Church, viz.

(n) The *Quakers* Title of the Ministers of the Church of England, viz. *Judas* and the Chief Priests conspiring to betray Christ and his Followers printed 1701. (o) This I take to border on Scandalum Magnatum. *Judas* and the Chief Priests conspiring to betray Christ and his Followers (n) &c. And p. 37. The Priests that attested his Quotations are Liars; p. 20. lazy Drones that lie in a Parish for a Livelihood all their Days: p. 254. lifeless Priests, &c. These are their fiery Darts which they throw out of their poisoned Quivers, but they cannot stick; and so I dart them back again to the wounding their corrupted Cause: For here they call Mr. *Keith*, *Judas* that betrayed our blessed Saviour; and our Christian Ministers of the Gospel, whose Names are on the Margin, and consequently all their Brethren; yea, they have not excepted the Bishop of London, who allowed them to examine the Quotations, and thereby joyning with them, (o) that so the *Quakers* might have Justice done them. These are the Chief Priests, who with *Judas*, conspire together to betray Christ and his Followers; and to make you their Hearers to believe all this is true in Fact, they quote Scripture, as the Devil their Father did before them, namely, *Matth.* 26. 14, 15. Then one of the Twelve, called *Judas Iscariot*, went out unto the Chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of Silver.

Thus have your Teachers learned of their Master the Devil to quote Scripture: as you may read *Matth.* 4. when our Saviour was tempted by Satan in the Wilderness, saying, *If thou be the Son of God, cast thy self down; for it is written, Psalm 91. v. 11, 12. For he shall give his Angels charge over thee, and in their Hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone.* Thus do the Devil and the *Quakers* quote Scripture, who are equally Enemies to it; but that in the *Quakers* Quotation there is no Parallel is plain. First, *Geo. Keith* is not named *Judas Iscariot*, so not the Man. 2ly. He did not go to the Chief Priests to betray our Saviour, that was done neer 1700. Years since, no, nor one Point of his Doctrine. 3ly. Nor did he say, *What will you give me, and I will deliver him unto you?* 4ly. Neither did the Bishop, Dr. *Isham*, Dr. *Altham*, Dr. *Bedford*, &c.



&c. covenant with him for Thirty Pieces of Silver. sly, Besides, these are all Christian Ministers, who not only hope for Salvation by and through the Merits and Satisfaction of our Crucified Redemeer, and obedience to his Precepts, but they also are able Ministers of the Gospel of Jesus Christ to others, whereas the unbelieving Jewish Priest, did not believe in Jesus, (any more than the Quakers do) who had a Hand in his Crucifixion, otherwise they would not have had a Hand in slaying the Lord of Life and Glory; so that there is no parallel or Coherence in the Quakers Application of this Text of Scripture, but tho' the Quakers are as utter Enemies to the Scripture as the Devil is, yet like him, to serve a turn they'll often quote Scripture, tho' nothing to the purpose; An Instance or two I will give. George Whitehead writing a Book against William Rogers (p) on the Title Page, as a warrant for his proceeding, assumes the Person of Christ; Saying, John 13. 27. That thou dost do quickly. Imagining himself to be Christ, and William Rogers Judas, who after he had received the Sop, Satan entered into him then said Jesus (whose Name and Case Whitehead assumes unto himself.) that thou dost do quickly (q).

Thus do the Quakers assume a Right to the Name of Jesus, and thereupon Apply these Texts to themselves; for W. Rogers Name is not Judas Iscariot, nor did he receive a Sop at the Quakers Passover, for they neither keep the Jews Passover; nor the Lords Supper. And let none think this Arrogancy of theirs strang for it quadrates, with Quakerism, and is agreeable to their ancient Principles. For say's Isaac Penington (r) Is not the Substance, the Life, the anointing called Christ, where ever it is found, doth not the Name (Jesus and Christ,) belong to the whole Body, and to every Member, in the Body, as well as to Christ the Head? So that the Name is not given to the Vessels (s) but to the Nature in the Vessel. And therefore William Penn in the Name of the Quakers, utterly deny, that, outward Person, who suffered on the Cross at Jerusalem was properly the Son of God (t). Thus is Christs Prophecy fulfilled, Math. 24. 4, 5. And Jesus answered and said unto them, Take heed that no man deceive you, for many shall come in my Name saying I am Christ, and shall deceive many; read v. 24.

I shall Urge at this time, but one Instance more to shew how foreign to the matter, the Quaker-Teachers quote Scripture. Thomas Ellwood A Quaker-Author writing against Tithes, hath this Passage (u). Truth allows no payment of Tythes at all under the New Covenant, but condemns it; -- They who pay Tythes, do therein uphold a Legal Ceremony, abrogated by Christ; And thereby deny Christ to be come in the Flesh, (w) which is a Mark of Antichrist. And for the Proof of this he like himself and his Master the old Deceiver, and his Bretheren John Whiting, George Whitehead, &c. Quotes, 1 John 4. 3. where there is not one Word Spoken of Tythes, nor the least discourse thereupon in the whole Chapter, &c.

Having by this time (I hope) fully answered the Objection; And Rescued the Scripture Texts from the false Glosses and Misapplications of the Quaker-Teachers, and justified my Title to my Book, from their Practice. And thereby returned their Sharp Arrows into their own Bowels, as being the Aggressors; I now proceed to the next.

Object. 2. But some may say, your first charge in P. 3. is very Severe, viz. The Quakers deny Government and Magistracy, as such. This charge were it true, is attended with many, and dangerous Consequences.

Answer. Let the Consequences be what they will, this Charge I offer to make good, first from their Doctrine, and secondly from their Practice.

And first from their Doctrine, for which take their own Words, I One of their Answer (Says J. Parnel,) this is false, for we own Magistracy in it's Place; And true Government according to the Laws of God, for it's serviceable in it's Place, and all Magistrates who fear God and hate Covetousness, and that are guided by the Light within; And that execute the Law in its Place, without partiality, and respect of Persons, and such are serviceable in their Places; And this we own and honour, and are subject too for Conscience Sake. But they that walk after the Flesh, cannot please God, neither know how to Rule and Govern, who cannot witness their own Wills, Subjected by the Law of God in the Heart, but are

(p) The Accuser of our Brethren cast down &c.

Printed 1681

(q) Read John 13. 25, 26, 27, 28; 29.

(r) A Question to professors, &c. p. 27.

(s) meaning not to the Person that suffers on the Cross, but to every one that hath the Light, or Nature in them which was in him.

(t) A Ser. Apol. &c. p. 146.

(u) An Answer to the Quakers who do deny Christ to be come in the Flesh, &c. by Thomas Ellwood p 78.

(w) meaning in their own Flesh. see Ambrose Riggs good old way &c. p. 27.

(x) Read 1 John 3. 4. to the end.

Obj. II.

Ans.

compare with Habakkuk.

as I do them From 1. Tim. 20. 2 Tim. 2. 18, 4. 1. 14. see Penns ser. guided Apology p. 167.

guided by their own Wills, and stand in their own Wills, for such wink at deceit, and rule with Partiality and Respect of Persons; And so transgress the Law of God, And also give forth Laws in their own Wills. And such as these uphold corrupt Ministers, and false Prophets, which the Nation swarms of, and they can have a Law to uphold them, in Oppression; And so the Beast upholds the false Prophets, and they combine together against the Simple, And they will pervert and wrest the Law out of its Place, And Act contrary to their own Law against the Righteous. And such Magistrates, and such Government, we honour not, but deny and testify against it, &c. (a)

(a) James  
Parnells Works  
p. 81. 82. 83.

Thus then you see it plainly appear, that the Quakers do not own Magistracy & Government *AS SUCH*. Its true, they tell us they own Magistracy in its Place, such as fear God, and that are guided by their Light within meaning Quakers, or the Good and Gentle, and such as does not respect Persons. But who shall be judge of this? who, why the Quaker-Teachers? who pretend to be endued with an infallible Spirit. But as for such Magistrates, as the Quakers judge unmeet, namely such as walk after the Flesh, who are partial, and such as uphold those Ministers which the Quakers think are corrupt, and false Prophets, meaning all Ministers but themselves, such are the Beast that carry the false Church, which is every Society except their own. To such Magistrates & such Government, they cannot submit, neither can they honour such, but reject and deny them. And therefore it's plain, they do not own, but deny and testify against all Government, and Magistracy *AS SUCH*. So much for the Doctrinal Part, which I could confirm by fifty Instances (b).

(b) Read p. 4.  
to p. 9. fol-  
lowing.

Secondly, I shall not only shew from their Practice, that they deny Government and Magistracy *as such*. But also shew for their Hearers sake, that they differ therein from the Doctrine, Practice, and Example, of both the Jewish and Christian Churches in all Ages. And at this time shall confine my self to one single Instance.

And First I shall begin with the Jewish Church 2 Chron. 35. 24, 25. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah, and all the Singing-Men, and the Singing-Women spake of Josiah in their Lamentations to this Day, and made them an Ordinance (viz a Law) in Israel: and behold they are written in the Lamentations. From hence I observe first, That the Jewish Church and all the Singing-Men and Singing-Women, together with the Prophet Jeremiah all joyned in their Lamentations and Mourning for good Josiah their King. All Judah and Jerusalem mourned for Josiah. Secondly, that their was an Ordinance, Law or Statute made in Israel, for the continuance of this Mourning: And made them an Ordinance in Israel. Thirdly, Some Expositors say, that Ezra the scribe, wrote the Chronicles of the Kings, and it appears that Jeremiah the Prophet Countenanced; this Mourning, nay, he was one that made Lamentation, and Jeremiah lamented for Josiah, and all the Singing-Men and Singing-Women spake of Josiah in their Lamentations unto this Day: Which some of the Learned are of Opinion was a hundred Years, and so left it upon Record for our Learning. So much for the Jewish Church, by way of Precedent and Example. Let us now observe the Doctrine of Christ, and his Apostles whether they made that Distinction, the Quakers do; viz. To submit our selves to such only as obey the Light within, and that do not walk after the Flesh; and not to Honour, but resist, reject, and testify against such as we think are not so well qualified, which is a plain Denial of Government and Magistracy *as such*.

(c) Matt. 22.

21.

(d) Th. 3. 1.

(e) 1 Pet. 2.

13, 14, 17.

(f) Rom. 13.

1, 2, 3, 5.

(c) Render therefore unto Caesar the Things that are Caesars; and unto God the Things that are God's. (d) Put them in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work. (e) Submit your selves to every Ordinance of Man for the Lords sake, whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him, for the Punishment of Evil doers, and for the Praise of them that do well. Honour all Men; love the Brotherhood; fear God, Honour the King. (f) Let every Soul be subject unto the Higher Powers; for there is no Power but of God: The Powers that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: And they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then not be afraid of the Power? do that which



which is good, and thou shalt have Praise of the same, v. 5. Wherefore ye must Read vers. the needs be subject, not only for Wrath, but for Conscience sake. 4. 6, 7.

I will only add one Passage out of the Works of that pious Man and worthy Martyr, William Tindal (a) viz. For God hath made the King in every Realm Judge over all, and over him there is no Judge, he that resisteth the King resisteth God: If the Subjects Sin they must be brought to the Kings Judgment Seat: Man. p. 111. If the King Sin, he must be reserved to the Judgment of God; And as it is to resist the King, so is it to resist his Officers which are sent to execute the Kings Commandment; for it is written let every Soul submit himself unto the Authority of the Higher Powers: here is no Man exempt, but all Souls must obey, (b).

In the next Place I come to shew how our Church follows both the Example of the Jewish and Christian Churches. About the Year 1648. K. Charles I. was murdered, and that by his own Subjects, and not killed in Battle, as good King Josiah was; and thereupon at K. Charles II. Restoration, there was an Ordinance, or Law made by King, Lords and Commons, that the 30th of Jan. was to be kept, as a Day of Humiliation, Fasting and Prayer, in Remembrance of that bloody Act of Murdering so good a King, thereby Imploring the Divine Majesty to forgive that National Sin; I say an Act of Parliament in the 12th Year of the Reign of K. Charles II. was made and passed into a Law or Ordinance. And a Proclamation was issued out from his Majesty, January 25. 1660. to enforce the Observation of the said Law in these Words: We do strictly command and enjoin all our Loving Subjects, of what Degree, Quality, or Condition soever, solemnly, and Humbly to conform themselves, and yield Obedience to the said Act of Parliament, and to set apart, and observe the thirtieth Day of January this present Year, and so from time to time every thirtieth Day of January every Year, as a Day of Fasting and Humiliation for the Purposes in the said Act mentioned, (viz.) to implore the Mercy of God in the Forgiveness of that Bloody and Execrable Murder) and we strictly command all Persons whatsoever, for the better Observation of the said Day, To abstain from all servile Works, and worldly Employments on that Day, &c. which Royal Proclamation was renewed, Anno 1674. And ever since read in many Churches, yea this present Year 1704. And strictly kept, (except by the Quakers, Muggletonians, and some few other disaffected Persons) by her Sovereign Majesty our present Queen ANN, (and all Her loving Subjects) in the Remembrance of the Murder of Her Royal Grand-Father; and that it may further appear how our Church, who own the Holy Scriptures for her Rule, and follows the Example of the Jewish Church (c) as well as the Practice of the Christian Church, in obeying the lawful Commands of her Superiours who made this Law or Ordinance.

To which end I shall recite one of the Prayers composed by our Bishops for that Day as in the Order for Morning Prayer.

**O** Most mighty God, terrible in thy Judgments, and wonderful in thy doings toward the Children of Men; Who in thy heavy Displeasure didst suffer the Life of our late Gracious Sovereign King Charles the First to be (as) this Day taken away by the Hands of cruel and bloody Men: We thy Sinful Creatures assembled before thee, do in the behalf of all the People of this Land, Humbly confess that they were the crying Sins of this Nation, which brought down this heavy Judgment upon us. But, O Gracious God, when thou makest Inquisition for Blood, lay not the Guilt of this innocent Blood (the Shedding whereof nothing but the Blood of thy Son can expiate) lay it not to the Charge of the People of this Land; nor let it ever be required of us, or our Posterity. Be merciful O Lord, be merciful unto thy People, whom thou hast redeemed; And be not angry with us for ever. But pardon us for thy Mercys sake, through the Merits of thy Son Jesus Christ our Lord. Amen.

And forasmuch as there are too few of all Perswasions that so far study the Holy Scriptures quoted in Books, thereby making themselves competent Judges of the Matter in debate, so as to discern things that differ. I therefore beg leave to recite the Epistle for the 30th of January on this Occasion, leaving the rest of the Service of that Day, and on all other Days to my Readers more deliberate search and perusal: And especially the Hearing Quakers

*Quakers* who thereby may see that our Church both Teaches and Practices according to the Scriptures before quoted, as also of the Martyrs (a) who never made that Distinction in Governours the *Quakers* do, as above-observed, from the Doctrine of their Prophets, viz. *Magistracy, we own in its Place, and true Government according to the Law of God, is serviceable in its Place, and all Magistrates who fear God and are guided by the Light, these we own and honour and of a Christian are subject to for Conscience sake.* But they that walk after the Flesh, cannot please Man by W. God, neither know how to Rule and Govern, and such Magistrates, and such Governments we Honour not, but Deny and Testify against them. I say to shew that all Christians ought to obey Government, and Magistracy, *AS SUCH*; I have brought some Examples, to which I shall add our Churches Practice, in reading the same in Churches, viz.

The Epistle for the 30th of January, 1 Pet. 2. to 13.

1 Pet. 2 to 13.

**S**ubmit your selves to every Ordinance of Man for the Lords sake; Whether it be to the King as Supreme; or unto Governours, as unto them that are sent by him, for the Punishment of Evil Doers, and for the Praise of them that do well. For so is the Will of God, that with Well-doing ye may put to silence the Ignorance of foolish Men: As free, and not using your Liberty for a Cloke of Maliciousness, but as the Servants of God. Honour all Men. Love the Brotherhood. Fear God. Honour the King. Servants be Subject to your Masters with all Fear, not only to the good and Gentle, (b) but also to the Froward. For this is Thank-worthy, if a Man for Conscience towards God endure Grief, Suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently; this is Acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an Example that ye should follow his Steps; who did no Sin, neither was Guile found in his Mouth.

(b) let the Quakers observe this.

Thus have I given you a brief Account of the Practice of our Church; And shewed how she makes the Doctrinal Word the Rule of her Faith and Practice: But you may see how different your Teachers both Act and Teach; For its plain they distinguish between the Men commanding, and not the Matter commanded. For I grant that if our Magistrates, let their Morals be ever so good, yet if they command us to practice any thing that is contrary to the revealed Will of God in his holy Word, we are not to obey actively, but passively to bear the Penalty assigned for our non-obedience; and for this we have good Warrant from the Holy Scriptures, *Acts 4. 9.* But this is not the *Quakers* Case, they distinguish between such Magistrates, as obey the *Light within*, and such as walk after the *Flesh*, pretending Subjection to the former, and avow Disobedience to the Latter, which is a plain Demonstration that they deny, and disown Magistracy and Government *AS SUCH*; And yet even this also is not a true Coppy of their Countenance, but a Masque which they put on to hide the Deformity of their Principles, unless they'll say we never had a gentle Government this forty Years, which their own Experience must teach the contrary.

For it is Remarkable that from the time that this Law was made for the observing the 30th of January yearly; And all the Proclamations put forth by the Royal Authority, to enforce the Observation thereof, which is now 44 Years since, that the *Quakers* never observed it one Day. No, nor any other Fast-Day, or Day of Thanksgiving commanded by his late Majesty K. W. or Her present Majesty Queen ANN; which shews plainly, (as in twenty other Instances I might mention) that they deny Magistracy and Government *AS SUCH*.

Object. 3.

**Object. 3.** By this time some may say, But what was this *James Rarnall*, was he a right *Quaker*? and if so, what Marks has he given by which we may know how to distinguish between those Magistrates who obey the *Light within*, and those who walk after the *Flesh*. Since many who pretend (even among the *Quakers*) to walk by, and obey their *Light within*, who nevertheless walk after the *Flesh*, (as I shall shew when I come to fill up the Cage of unclean Birds,) to this we desire a distinct Answer.

Answer.

**Answer.** First as to the Man, he was a right *Quaker*; For thus say the *Quakers* on his behalf, and on the behalf of all his Books which contain near



near 500 Pages in Quarto, viz. *A Collection of the several Writings given forth from the Spirit of the Lord through James Parnell.* (a) which according to Geo. Whithead's Doctrine are of greater Authority than the Scriptures (b) and their Practice from the Beginning confirms the same. And after W. Penn, in his wonted Career, had vented his Passion against the University of Cambridge, as the Spawn of the Croaking Frogs, &c. and the Priests as a Generation of Cutpurses, Religious Jansaries, that sticks not to fight the Devils Battle for pay; a pack of Insolent Hirelings, for whom (says he) we have nothing but Woes and Plagues who have made Drunk the Nations, and laid them to sleep on Downy Beds, of soft Sin-pleasing Principles, whilst they have cut their Pursets, and pickt their Pockets, Tophets prepared (says Penn) for them to act their Eternal Tragedy upon, whose Scenes will be renewed in direful Anguishing Woes, of an Eternal Irreconcilable Justice. (c) I say after he had thus and ten times more railed (Rabshekah like) on the Clergy; he goes on, p. 185. In defence of this James Parnell, comparing him to Habakkuk the Prophet, who for his Contempt of the Law, disturbing the Minister of Great Coggeshall in Essex, on the 12th Day of July 1655. on a Fast Day commanded by Authority, was by Justice Cook and others Committed to the Keeper of the Common Goal in Colchester, where pretending to fast fourty Days as Christ did, (as I have been told) he fasting 6 or 8 Days and thereby lost his Stomach, that he afterwards could not eat, and so growing weak, he dyed. And for this W. Penn, &c. not only compared him to the said Prophet, but in black and red Letters, has canonized him for a Martyr, (e) one that suffered death (he dying a Prisoner) in Defence of the Gospel, meaning their Light within; crying out of a most lamentable Piece of Cruelty inflicted upon our dear Deceased Friend and Brother James Parnell — That Valiant and Faithful young Man, who like young Habakkuk dyed by the Hands of the Murdering Priests. If W. Rust, Tho. Usher, Rob. Langham, Mich. Russell, Ellen Green, John Moon, Chr. Atkinson, W. Warwick, John Harrwood, Tho. Thurston, Geo. Archer, Geo. Smith, Tho. Rudyard, &c. had dyed Prisoners, they'd all been as good Martyrs as Ja. Parnell.

Thus much for the Man to shew that he was a right Quaker, one who disturbed the Minister in his publick Worship on a Day of Fasting and Humiliation, contrary to the Law in that Case made and provided, like his Brother in Iniquity John Love; see p. 13. following, and by reason thereof W. Penn, as above, calls him, their dear Brother, valiant Man, young Habakkuk, a Martyr, &c. by all which you see he was a right Quaker, and still owned as such, by reprinting his Works, as being of Divine Authority.

I come now to the Second Part of the Objection, viz. to shew what Marks and Tokens James Parnell this Prophet, Martyr, valiant Man, and dear Friend of William Penn's, gives of such Magistrates as does not obey their Light within, but walk after the Flesh, and as such the Quakers cannot own them, nor obey their Laws; but reject, and testify against them as Magistrates: for this we cannot do better than by his own Words, p. 29. 30. *ib.* of his Works, which the Quakers, (as with one Mouth) Testify were given forth from the Spirit of the Lord in James Parnell. And consequently infallible; for so is the Spirit of God, and as such, according to Whithead's Doctrine, of greater Authority than the Bible: Now for the Marks by him given of such Magistrates and Governours, that are neither to be Honour'd, nor obeyed, but to be rejected, and Testified against, viz.

*We unto you that are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, in Respect to your Persons, Master, Sir, Mistress, and Madam, (f) spending your time in Hawking, Hunting, Bowling, Musick, Eating, Drinking, and Sleeping; many Quakers. you must have your Wine, and Ale, your Danity Dishes, your fine Attire, Silk, Velvet and Purple, Gold and Silver, Waiting-Men and Waiting-Maids to wait upon you; your Coaches, your Lusty Horses, Dives like. But tho you be exalted, the Lord will fetch you down, and cast you into Hell, and the Pit, as he did Lucifer, Dives, Haman, Pharaoh and Herod, and the Rest of your Forefathers, for whom the Pit is prepared. To the Light in all your Consciences I speak which is HONEST of God; And you have a Place for your Ministers to preach in, (g) you say he is a Minister of Christs and he says, you are Christians: whereas, you are all Heathens*

both Priest's and People, in your Varieties, in Dainty Dishes, Lofly Horses, curious Buildings, (a) your fine Musick, which are ALL Fruits of the Devil; so you are no the Quakers. Christians, but Heathens, both Priests and People; your Graces before and after Meat, and your Prayers, Praises and Singing, the Lord Abhors; therefore tremble

(b) a Collection before the Lord ye Children of the Devil, the Lord of Hosts hath spoken it. (b) of the several Thus my old Friends have I shewn according to the best of my Capacity, Writings given forth from the Spirit of the Lord through that Servant of God James Parnel, p. 29.

33. (c) What will Men, and Waiting Maids; all that ride in Coaches, on Lofly Horses, and become of the have curious Buildings, &c. All these are the Marks he gives us of such young Quakers with their as walk after the Flesh, and therefore so far from being fit to be Magistrates, Silks, Gold-Watches, that he tells us they are all Children of the Devil, that they are Dainty Dishes into Hell Fire, Pit and Lake for ever and ever, as was Lucifer, Dives, Ale, Wine, Haman, Pharaoh, Herod, and the Rest of the Forefathers of such as had &c. Ale, Wine, Dainty Dishes of Meat; that wore Gold, Silver, Silk or Velvet; yea, all that rode in Coaches, or good Horses, or lived in good Houses, and called either Lords, Knights, or Gentlemen; p. 72. *ib.* All that read the Scriptures in their Assemblies, which are Dust and Serpents Meat, pag. 69. *ib.* All that receive the Sacraments, which is the Cup and Table of Devils &c. All these must go to Hell, to the Pit, and Lake as Lucifer, Dives, Haman, Pharaoh, Herod, &c. These are the Magistrates, that have these Symptoms upon them, that the Quakers can neither Honour nor obey, but reject and testify against; whereby its plain, that as they deny our whole Religion, p. 34. following; so do they deny, all and every Magistrate in the Kingdom: whereby its self-evident, and very plain, that the Quakers deny Magistracy and Government, AS SUCH; But when in their own Hand, and have such Magistrates as obey their Light within, then they can persecute with a Witness. (d) Thus having fully prov'd this Point, in which for your sakes (my old Friends) I have been the Larger, I think they do appear as great Monsters as ever yet appeared in the World. I could farther shew that Fox their Founder in his *Alcharron*, (e) is full as exprefs on this Head; but I hasten.

(d) See Mr. Cockson's Book the Rigid Quaker a cruel Persecutor &c. printed 1705.  
(e) See Fox's Journal p. 387.  
Object. 4.

Object. 4. Possibly some of you may say, we are told that all you write is out of prejudice, tho we must own that some of us have been at your House, and you have shewn us such Passages in our Friends Books, which we could never have believed from your Mouth, had not we seen them with our Eyes.

Answer.

But why cannot ye now believe me, as well as you could formerly? some of you may remember how that I near thirty Years ago, (even whilst I was with you) discover'd one of your Teachers to be almost as great a Cheat, and as Vile an Imposter, as ever Parnel, Fox &c. was; and that too partly about Learning; some of you that knew it, are still living at *Mildenhall*: But least it wear out of your Minds, and the Minds of your Children, I will refresh your Memories with a Recital of the Story.

About the Year, (as I remember,) 1682. There came on a Sunday, *Solomon Hornold*, who sometimes went by the Name of *Honywood*; Who held forth at our Meeting so elegantly, that at Night (for I was not that Day at the Meeting) my Wife said she could have been glad that I had been at the Meeting: For, said she, we had a very good Friend spake this Day, and that he was a Scholar brought up at the University, and should have been Arch-Bishop of *Canterbury*. I replied to her; saying, it is well if he be not a Jesuit: At which she was sorely troubled: for he by his Rhetorick, loud Voice, and their common Tone, and other Charms, had carried away our whole Meeting, and gain'd their Affections Intirely. However on the Thursday following he came



came and appointed another Meeting, to which I went with the Rest, and heard him with great Exercise upon my Mind; to see how easily those poor People were carried away with every Wind of Doctrine; for besides his false Doctrine he preached, which I cannot so well still Remember, I had some reasons to believe he was no Scholar, but an Intruder, and a false Pretender. Upon which, after the Meeting was over, I took John Mason and two or three Friends more aside, and told them I did verily believe that he was a Cheat, but they all reply'd; Oh, Francis! have a care what thou sayest, for he is a very good Friend. I Remember my Sister Jane Mason came to me, seeing me and those Friends talking, and she fearing it was about their Teacher (I having then wrote one Book against Womens Meetings, and some other Innovations) (a) saying, O Brother! have a care what thou sayest; for if this Friend be not a Saint (b) there is none in the World; so I bad her be quiet, and still applyed my self to those Elders in our Meeting. And at last prevailed with them to have him examined; who at last was prevailed upon; Saying, Francis, if thou canst make it appear he is no Scholar, we will believe thee in thy opinion of him. For in our hearing he did the last first Day (c) declare that he was brought up at the University, and should have been Arch-Bishop of Canterbury. Upon which I invited both them, and our Friend Solomon to my House to Supper. I lent Solomon my Horse to ride, and I went on Foot with the Friends, for the Meeting is held at a small Village in the parish of Mildenhall, called Holywell-Row, about two Miles from the Market-Town where I lived: so when we got to my House, I took him and my Friends into a little Withdrawing Room, where I argued with him about four Points of his Doctrine that Day delivered, which he defended as well as he could. This gave the Friends some satisfaction; For I did baffle him not a little, as I thought, and indeed they thought so too, as they afterwards confessed; but then I told him I had understood that he pretended to be a Scholar, brought up at the University, and should have been Arch-Bishop of Canterbury. Nothing of which I could believe. Upon which I asked him this Question, viz. How many Greek Words there was that ended in *um*? from this Rule in Lilly's Grammar, *Omne quod exit in um, seu Græcum seu Latinum, esse genus Neutrum; sic invariabile Nomen.* The English of which is, That every Noun which endeth in *um*, whether they be Greek or Latin, are of the Neuter Gender. To which he reply'd, Francis, I do not come hither to dispute Learning. No said I, and yet pretend to be brought up at the University, that you were to be Arch-Bishop of Canterbury. And yet not able to answer a Question; come I will leave this wherein Greek is concerned (d) Pray tell me how many Special Rules there is in the Latine Tongue. To which he still replyed; he did not come to dispute Learning. No, said I to him, what? Do you pretend to so great Learning as that of University Learning, and to be so well Qualified therein as to be liable to be Arch-bishop of Canterbury, and thereby to be Primate and Metropolitan of all England, and yet not able to answer this Question; which every Boy, that has been at the Grammar School but 3 Months may answer (which this Solomon could not,) and that from this Rule, *Nam genus his semper dignoscitur ex genitivo infra ut monstrabit specialis regula triplex*, which do's shew that in all Common Nouns the Gender, by which they are declined is Known by the Genitive Case, and therefore called *specialis regula triplex*, viz. Three Special Rules: as for Example, *Caro carnis* Flesh, *Pietas pietatis* Vertue, *Sanguis* Blood; in the Genitive Case *sanguinis*, viz. Some not increasing in the Genitive Case, some increasing long, some short; of which this great Scholar Solomon knew not a Word, and therefore how mean soever this may seem to better Scholars, it served me to stem the Tyde of this Imposter, who (like Fox) pretended to be such a great Scholar, and thereby answered my end and design which was to discover Sol. Hornold.

And now my old Friends, for whose sake I recite this Story, and of which *The Bird* my now next Neighbour both then and now a noted Quaker is still a living Witness, and why then cannot you now believe me in the Discovery of that Grand Imposter Fox? who pretended to greater

D

Learning

(a) de Chr.  
(b) Lib. &c.  
meaning Solomon Hornod.

(c) I now speak in the Person of a Quaker.

(d) And indeed it was high time on my Part, for I never so much as Learned the Greek Characters, yet I thought this the hardest Question I could ask.

Learning than is absolutely necessary to qualify a Man to be Arch-Bishop; Namely, to *Latine, Greek, Hebrew, Italian, Caldee and Syriack*, to which he subscribed his Name on the Handle of each Battle-Door, (for on the first page of each Language there is printed the Form of a Child's Penny Horn-Book) *George Fox*, As Author of them all six. Besides on pag. 6. to pag. 12. To the *Persian*, the *Temanites*, the *Naomitich*, the *Shuits*, the *Ethiopoick*, the *Egyptian*, the *Hivites*, the *Moabitish*, the *Edomites*, the *Philistians*, the *Amalekites*, the *Sodomites*, the *Hittites*, the *Medianites*, the *Babylonians*, the *Samaritans*, the *Romans*, the *Gentiles*, which with the six foregoing makes up Twenty four Languages, which was given out, to be given to *Fox* in one Night by Divine Inspiration, and by many of us as currently believed. I remember that this Book in Folio, entitled, *A Battle-Door for Teachers and Professors to learn Singular and Plural*, upon a time lay on my Window, which *Gyles Barnadiston* one of our Teachers seeing, and knowing both *Fox* and his Ignorance, being thereof ashamed; said to me, *Francis*, why dost thou suffer this Book to be exposed? I wonder Friends should suffer it to go under his Name. my Brother-in-law *Joseph Ellington* was then my

(x) Who is still alive and so honest as to confess he heard him.

Apprentice (\*). And heard him say so, as he confessed to me the last Summer, who together with his Wife lately declared, that they also believed *Fox* to have received the said Twenty four Languages in one Night by divine Inspiration, what then would *Giles* have now said, if he had lived, to see the *Quakers* put forth a spurious Brat under the Name of *George Fox*, called his Journal; and a second Volume of his Epistles each. 12 s. the Book, as his? Who never wrote any one Page of either in all his Life, nay, I provoke them to shew any one Epistle therein under *Fox's* own hand wrote by him, no? all is a meer Cheat; As was all his Books pretended to be wrote by him; and in particular that thus intituled viz. *Scriptiuncula quaedam Anglico Latine Magistratibus de Insula Malteni, Et imperatori Domus de Austria, etiam & omnibus ejus Principibus; Gallie Regi, & omnibus Potestatibus sub ejus Ditione: Hispanorum Regi, & denique Romano Pontifici, Exhibita, viz. Some Papers given forth in English and Latine to the Magistrates of the Isle of Militia, and to the Emperor of the House of Austria, and to all the Princes under him; To the King of France, and to all the Powers that be under him; To the King of Spain, and lastly to the Pope. By*

GEORGE FOX.

And to shew how fond this blundering *Fox* was of being in all those foreign Nations accounted a Scholar, he not only subscribed himself as Author to both *Latine* and *English*, whilst he never wrote one Page of either, that I Affirm. I say, to shew how fond he was of being thought a Scholar, after the *English* part of the Title, he tells all those Princes where it was Printed, and that in *Latine*, viz.

*Londini, pro Roberto Wilfow, apud Officinam ejus ad Aquilam nigram in Marting L' Grand, 1666.*

Come my old Friends, what think you of this Imposter, your first Founder *Fox*, who never wrote one Page in his Life, who never could write two Lines of either Sence or *English*; witness his last Will and Testament, and Witnessed to be so by *George Whitehead*, *Sarah Mead*, and *William Ingram*, upon their Solemn Affirmation in the presence of Almighty God, to be of his own hand writing, and which now lye in *Dottors Commons*, *London*, to be seen with their several Affirmations as aforesaid. Come, why cannot you now believe this my discovery? which I have made from plain Matter of Fact, as well as you believed me in the Case of *Solomon Hornold*; And in Page 5. in the *Latine* Part, (for the Book quite through is one Part to all the Princes &c. in *English*, and the other in *Latine*,) he thus subscribed himself.

*Ego qui sum Princeps vite*

Again in P. 10. the *English* part he again subscribes it thus.

I who am the Prince of Life.

In P. 4. It is subscribed thus, per *Georgium Fox*, in P. 42. *Georgio Fox* in P. 60. *Anglia Georgius Fox*, P. 69. *Georgius Fox*.



I could set forth many more Instances of this Imposter Fox assuming to himself Divine Attributes, and of the Quakers Idolatrous Adorations of him; but that more properly will fall under the Head of the Quakers Idolatry and Blasphemy.

I Likewise could shew how in divers of his Books, he hath assumed to himself, that Learning in the Latine, Greek and Hebrew Languages, which he never understood a Word of, (a). But I shall conclude now with his Book *a Primer for the Doctors and Scholars of both Universities; nay, all Europe in their seven Liberal Arts, i. e. Grammar, Logick, Rhetorick, Musick, Arithmetick, Geometry, and Astronomy, together with Geography, Esbicks, Physicks, Metaphisicks, Theologie, and Medicine; Upon which he mounts the Stage and challenges all the Doctors and Scholars in Europe; (b) to dispute with him, yea, he calls them into the open Feilds, and lest they dare not meet him; he therein proposes unto them 2434 Queries, for them to Answer; His Words are these: Let all Masters of Arts, Batchellors of Divinity, Doctors of Divinity, Chancellors, and Vice-Chancellors, come out now to the little Children; These great Champions, which hath been clad with Goliath's Armour; Little Davids are risen, with their Slings, and Bags full of Stones, so this is a call (or Challenge) For every uncircumcised Philistian to come forth into the open Feild, and there to be tryed with the little Davids, who have the Bags, and the Slings, and the Stones, P. 19. Ye that profess your selves to be wise and learned Men, who are Novices and Fools, P. 21. draw out your Weapons and Answer me these things, P. 30. Come out of your Holes, P. 36. Do not Skip, nor Hip from them; Answer every Word in particular P. 40. Answer me if you can or dare Venture, P. 41. For you have Tongue enough sometimes, let us now see if it can wag (c).*

Now if it had pleased God to have put it into the Hearts of some of the Heads of the University to have sent for Fox, and to have had one of their Fresh-men ask this Fox to decline Musa, and to form Amo, he could no more have done either, than when he was a Journeyman Shoemaker with George Gee of Manchester, he could have leaped out of his Shoemaker-seat, into the Pope of Romes Chair; This had been a great Mercy to many Thousands of us, (d). For by these two Books, his Battle-door of Twenty four Languages; And his Primer for all the Doctors and Scholars in Europe. We were made to believe that Twenty four Languages were given him by Divine Inspiration in one night, Inso-much that all he Spake, Writ, or Said, we took for Divine Oracles. I remember when I was Prisoner in Ely and Wisbech, I having then 30l. per Ann. and a single Man, and could then write a good Hand, it was my Business to transcribe our Friends written Epistles to be read in Meetings, and altho I could set right any Passage of G. Whiteheads, John Cooks, Tho. Green, and others, which was either faulty at first, or made so by often transcribing; yet I did never dare to mend any one Word of Geo. Fox's Writings, no more then I dare now pretend to alter any thing in St. Paul's Epistles, believing all he said or wrote, came from an infallible unerring Spirit. So deluded was I with many others. But to shew this Cheat, I have published eight Impressions of his last Will; which in some other Part of this Treatise, I intend again to incert as a lasting Monument of the Ignorance of this Impostor, who could not write two Lines of Sence or English, notwithstanding his bold and daring Presumption, in his pretences to Learning, and the Impudence of his Followers in setting forth his Journal, as his, when I am Confident he never writ one Page thereof, as also his second Volume in folio of his Epistles, and that as some talk intend to reprint his Works; But that I may add another Instance of his Ignorance in Learning, I will now recite a Copy of a Letter of his Writ with his own Hand to two Friends of his, whose Names I am forbidden to mention, for some Reasons: indeed the Will has made such a Discovery already, that many Quakers will not hear a Book of his read; so that some may think this needless, which take as followeth, literally as I writ and wrote, viz.

(a) In his Book of his Tryal at Lancaster. Affise, and his Great Mistake of his Letter to John III. King of Poland.

(b) See Geo. Fox's Primer for all the Doctors and Scholars in Europe. Printed in 4to, 1659.

(c) See my Book, Battering Rams against New Rome, &c. p. 15, to 29. for more of this.

(d) But what shall I say, the time was not then come, I God had a Scourge to bring upon us for our Sins, and neglect of our Duties, and our Lukewarmness.

Der

(a) dear. *Der* (a) -- and the Rest of the Lams (b) of *krist* (c) your (d) *emecency* (e) and  
(b) Lambs. lovef (f) is *proifed* (g) and *knou* (h) and will never be *forgoten* (i) but it  
(c) Christ aplided (k) as the *Salu* and *boleme* (l) who ar (m) of the *rial* (n) seed of god and  
(d) Your elect and *preftest* (o) over the world and *befor* (p) it began in which you have an  
(e) Innocency inheratance (q) in the *overlafting* (r) inheratance (s) in that *feel won* (t) another  
(f) Love. and *divell*  
(g) Proved.  
(h) Known.  
(i) forgotten.  
(k) Apply'd.  
(l) Balsam.  
(m) are.  
(n) Royal.  
(o) pretious.  
(p) before  
(q) Inheratance  
(r) everlafting  
(s) Inheratance  
(t) one.

Thus having got two Quakers and my Wife to my Assistance, we took this Epistle of this Learned, alias Ignorant Man, Geo. Fox as exactly as was possible, then judge my old Friend what an Apostle you have to be High Priest of your Profession; And in Hopes this may let many more, (as some it hath already done) of you see together with his Will, the Luciferian Pride which dwelt in him who as he decryed Learning in others, as Carnal, Death, Dust, &c. yet he proudly assumed to himself that Learning he never had; and so I dismiss this Objection.

*Object.* Possibly some of you may say, its true, you make right Quotations, but you leave out the Matter foregoing, the Matter following, and sometimes drop Words, and sometimes add Words tho in Parenthesis and of a different Character, this our Friends G. Whithead, Jos. Wyeth, Dan Phillips and John Whiting says, alter the Sence, and this has been a stumbling Block to many of us.

*Answer.* I grant we do, for if we should print the foregoing and following Matter, we must reprint whole Books, at least whole Pages, and sometimes we may drop Words, which are nothing to the purpose, and for Explanation sake may add Words; yet notwithstanding all this, If we take the force of the Arguments in your Books, and vary not from the true Sence and Meaning of the Author we quote, we do not wrong you, but follow the Example of all learned Authors; but as in all other Cases, so in this, your Friends find Fault with what they practice themselves (†) as I in the next Part shall (God Assisting) shew. But, this is not all; for I intend to manifest such a Piece of Villany, in your Founder Fox, and his Friend Geo. Whithead, and his young Fry Jos. Wyeth Dan. Phillips and John Whiting, as the World yet never saw; to which End I Humbly request those Ministers of our Church, as also dissenting Ministers to send me those Books by them, wrote against the Quakers from 1650. to 1659, many of which I want, that by the Answers to them by G. Fox (†) and the Defences by Jos. Wyeth &c. this Discovery may be the more manifest (g) for I find that sometimes he have not so much as mentioned the Book he pretends to Answer, sometimes not mentioned the Page, sometimes have mentioned both, but no such Quotation in the Book, sometimes to a quite different End and Purpose to what was intended, with abundance of other Falsities and downright Lies: so that in every Respect he appears as very a Knave and Villain as ever pretended to write about Religion; nay worse than many Highway-Men who every Year are hang'd at Tyburn; by how much more wicked it is to cheat in Spiritual things pertaining to Life and Salvation, then to Rob a Man of 4 or 5*l*.

† Call upon your Teachers to meet F. B. that this Point may be cleared to your Faces.

† in his great Mystery &c. g. A great desire Humbly requested.

† The Pearl found in England &c. by Geo. Fox. p. 15. printed 1658.

I remember a Passage of Geo. Fox in one of his Books *To the Scattered ones in foreign Nations* (†) viz. *I'll break in pieces, I'll make Nations dirt, I'll tread them in the Mire, I'll make Religions, Professions, Teachings, Gatherings by of Multitudes, Gatherings which they call Churches, I'll make Mire of them, I'll make Morter of them, I'll make Dirt of them -- ye Nationists, ye Diviners, ye Dreamers, I'll whirle you, under Hail-Scourges, Viols, Plagues, Thunders and Wees; and Judgments are come amongst you -- false Ministers are got up, false Apostles are got up, false Prophets are got up, &c.*

Now my Purpose is in my Preface to the Second Part chiefly to insist on this Head; Namely, to shew the Quakers false and deceitful Way of quoting Authors, and forasmuch as Geo. Fox was the Founder of this Heresie, his Great Mystery shall be my Foundation for this enterprise, together with Geo. Whithead, Jos. Wyeth, Dan Phillips and John Whiting's Defences of this Book of Foxes, not that I shall put my Sicke into the Harvest of the Reverend Mr. Loveling and Mr. Cockson, who are Handling the Oxfordshire Quakers



Quakers personated by that Skilliton of a Man, poor *Vivers*, no? they will deal with him and all his Abettors, yea, their whole Cabal of his Assistants, Magure their Fund and all their *Egyptian* Treasure; but for your sakes, my old Friends, and such as are liable to their Seduction; do I purpose to make a more full discovery of *Fox* and his young Cubbs, for I'll shake them together, as a Woman shakes Fethers in a Pillow; I'll Toss them as in a Blanket; I'll turn their Inside outward, and discover their Filthiness; that the Nations may see what Monsters we breed in *England*, and what Vipers we are nourishing, who lye knawing at the Breasts of our Holy Mother the Church. And this if it please God to give me Length of Days, and ability, I purpose to do. And so at present I dismiss this Head.

*Objection.* Possibly some of you may say, from *Geo. Whithead's Books* (a) *Obj. VI.* that he met you at the Bishop of Norwich's House in London before four Members (a) *A Rambling Pilgrim* of Parliament, who observed how he baffled and confounded you, when he, *John Feild*, and *John Vaughton*, put things close upon you, about your Charges; discovering thy repeated falsehoods, Forgery, Deceit and Wickedness, and how thou wast lent &c. p. confounded when Matters were closely urg'd, and argued upon thee about the Scriptures, &c. p. 170.

*Answer.* I have read both these Books, and did I not know the Quakers Method, I should the more admire at *Whithead's* Impudence, which is so brazen'd that I know not of a Pparallel, especially, when *Whithead* brings in the Bishop, and the Members as his Witnesses, saying, both the Bishop, and Members of Parliament, then present, might easily observe, and I doubt not were sensible how *Francis Bugg* was baffled and confounded, when he was closely put to it, about several of his false Charges, &c. This is so notoriously false, and without the least Colour, that I could do no less then write to *Geo. Whithead* to meet me there again, which I did the 20th of February 1704. in these Words:

*Geo. Whithead*, I find in several of your Books a very false, and partial Account, of what passed between you and I, at the House of the Right Reverend The Lord Bishop of Norwich, and knowing the Design thereof is to deceive your Disciples, and for whose sake I hereby offer to meet you there again, and your two Friends *Jo. Vaughton* and *John Feild*, taking two Friends with me, where I doubt not but to discover your Design. If you refuse to meet me, I intend to vindicate my self, and the Truth by me affirmed and that Publickly.

*Fra. Bugg.*

Now tho I have not spake a Word of it to the Bishop since I gave his Lordship *G. W.'s. Rambling Pilgrim, &c.* I will set forth a Brief Account of that Meeting together with what passed, as full as to the principal Parts thereof, as is necessary (for I kept a Manuscript of it by me) and if *G. W.* shall deny any Part thereof, I will afterwards God permitting meet him there or else where, to maintain the Truth of what I say.

About the Month of November (b) 1699. I came to London, as usually (b) I took the for this 12 or 13 Years, and went to the House of Commons, and in the Commons Lobby, I met *Sir. William Cook*, who told me that the Thursday following they were to meet the Quakers at my Lord Bishops, House, the Quakers having first asked his Lordship to give them the Opportunity to speak with some of the *Suffolk* and *Norfolk* Members, to obviate some things in the Petitions, then ready to be presented to the House of Commons. His Lordship told them, that if the Members pleased they might, and they consenting it was so agreed; but said *Sir. William Cook*, I would have you be there also; I told him I would: accordingly I went about eight of the Clock in the Morning before either the Members of the Honorable House of Commons came, or the Quakers either, and I desired to be private, that my Lord might not know I was there. At length came *Sir. William Cook*, *Sr. Jacob Ashby*, *Mt. Davis* Recorder of *Norwich*, and *Burgesses* for that City, and one or two more; and of the Quakers, *Geo. Whithead*, *John Vaughton*, and *John Feild*, and they met in my Lord's Dining Room; the Discourse was as followeth:

*Sir, William Cooke*, Come *Mr. Whithead*, what have you to say?

*Geo. Whithead*, We understand there are Petitions come up against us, and we desire to be heard, in order to obviate some Objections therein,

we have been misrepresented by *Franc. Bugg*, and others, here is a Paper called. *A Charitable Essay*, which we hope will give you Satisfaction.

Sr. W. C. Have you the Answer to it.

G. W. No, but we hope our Word will go as far as *Francis Bugg's*.

Sr. W. C. Not with me Sir. *Jacob Aisloby*, nor with me.

The Lord Bishop. I understand that *Francis Bugg* is in the House, I will have him call'd and let him Answer for himself.

*Franc. Bugg*. My Lord and worthy Gentlemen, what is your Pleasure.

Bishop. Come Mr. *Bugg*, here is Mr. *Whithead* say that you have misrepresented the *Quakers*, and therefore I called you to Answer for you self. That so if you have wronged them, I will be on their side, and against you, for I am for what is right, and against doing any Man wrong.

*Fra. Bugg*, my Lord I think my self happy in that I have the Oppertunity to defend my self. Come *George*, Wherein have I wronged you?

*Geo. W.* Oh in a hundred Places.

*Fra. Bugg*, how *George*, in a hundred Places: pray mention one?

G. W. I cannot remember Particulars, but I am sure in a hundred Places.

F. B. What can you not remember one in a Hundred? your Memory is very short well, if you cannot remember one Place wherein I have wronged you, I can remember one Point of your Doctrine; namely, That when Mr. *Smith* the Library-Keeper of *Cambridge*, asked you saying, *Do you (Geo. Whithead) esteem of your speakings, to be of as great Authority, as any Chapter in the Bible: To which you replied saying, That which is spoken (and consequently written) from the Spirit of the Truth in any, is of as great*

(a) Truth Defending the Quakers and their Principles &c. p. 7. printed 1659. Authority as the Scriptures and Chapters are, and GREATER. And this Book (a) of yours is said on Title Page, to be written from the Spirit of Truth in *George Whithead*: And consequently, this Book of yours is of greater Authority than the Bible, by your Doctrine.

Bishop. Well, but I must hear both sides: What say you to this Mr. *Whithead*, this if true, is a pernicious Error?

G. W. I mean that speaking from the Spirit is more powerful and refreshing, than for a carnal Man to read out of the Scripture.

F. B. My Lord, I Humbly pray your Lordship to favour me with a Word, by way of Reply, which is this; *George*, I will allow that a Ballod well sung in the Street, may be more refreshing to a vicious Mind than the reading of a Chapter out of the Bible, but that is not the Dispute, between us. But whether the Ballod be of Greater Authority than the Bible, *George*, that is the Point in Controversy.

Bishop. I now understand that *Fra. Bugg* has not wronged you; for you cannot deny but this is your Doctrine, and I must tell you it is of a very penititious Nature, and tends to overthrow the Christian Faith, and to introduce another Gospel, than that which was published by the Prophets, Christ, and his Apostles, I think I can speak as much for Truth as you, and yet when I compose a Sermon the Bible lies by me, to which I have recourse, as that which has a greater Authority than what I can of my self say or write, and when we, and all the Fathers, had or have general Councils, or Convocations. If there happen to arise any debate touching any Point of Divinity, they and we ever called for the Bible, as that which now is, and ever was deemed, and taken, to be of greater Authority than what any of us could urge, of our selves, or by the Assistance of the Spirit, which I hope we may claim as well as you. And therefore I exhort you, nay, I conjure you to retract this grand Error, which opens a Door to all other Errors and Heresies. And this I charge upon you as you will Answer it at the great Day of Account.

G. *Whithead*. But *Francis Bugg* in his *Pilgrims Progress* have made a fictitious Sermon, and calls it my Sermon, when I never made such a Sermon in my whole Life.

Bishop. As to that Mr. *Whithead*, we never so took it, that you made a Sermon in so many Words; but the Matter lies here, if those Books which *Fra. Bugg*, quoted in that Sermon be yours, and the Doctrine therein fairly quoted, with natural Inferences drawn from thence, he therein takes no more Liberty than other Authors do, when they write *Dialogues*, but if

you



you can shew me wherein he hath quoted Books as yours, which are not yours, or falsified in his Quotations, making you to say what you never did, or drawn false Consequences from such Doctrine, then I am against him therein; but until you make that appear, I must believe he have dealt truly with you, and this Point now urg'd against you, and which you cannot deny, further obliges me to believe that he hath not wronged you.

Mr. Davis. Come *Whithead*, I see you are Rotten at the Bottom; and this let me tell you, that tho' at present we have great Things in Hand <sup>(a)</sup> <sup>(a) Meaning</sup> and have not time to examine your Principles, yet the time will come <sup>War with</sup> that we shall take farther Notice of you. I now see your Foundation is rotten, and nought.

Bishop. Come *George*, I would have you Retract that Position of yours, saying that your speaking is of greater Authority then the Holy Scriptures, and condemn the same, and I will promise never to remember it more to your Detriment; for I do assure you it is a most dangerous, and pernicious Error.

G. W. I cannot retract it, or to that purpose.

Bishop. No, *George*, you would be Arch-Bishop of the *Quakers*, but remember what I have said, for I tell you it would be your greatest Honour to retract, &c. and after some other Christian Exhortation, to the same purpose dismiss them,

And this farther I affirm upon the Word of a Christian, that they did not produce one Quotation of mine, shewing thereby that I wrong'd them; nor was I at all confounded, or proved guilty of either Deceit, Forgery, or Wickedness, as *Whitehead* most falsely insinuate, and that he should bring my Lord of *Normich*, and those worthy Members as Vouchers for this his Villany, is such brazened Impudence, as none but a *Quaker* would be guilty of: as for the other two *John Voughton* and *John Feild*, they stood like Sheep-Biters, and raised not one Argument in Defence of *G. Whithead*; but they went away, as Men confounded, and horribly ashamed. And for my Part I never was at any Conference with them more satisfied, in my Service, nor more glad of such an Opportunity.

Object. But possibly some may say, How shall we know the Truth of the Relation of *Geo. Whithead* in his two Books? <sup>(b)</sup> saying, That he met you at the Bishop of *Normich* House, before four Members of Parliament who observed how he baffled you and confounded you when he J. Voughton and John Feild, put things close upon you about your Charges, discovering your Deceit, your Forgeries, and your Wickedness, when Matters were closely urg'd and argued upon you, and your Relation which says the quite contrary. Good God, that Men who pretend to speak and write from the Eternal Spirit of God, and as lively Oracles from the movings of his Holy Spirit! Now therefore we desire you to put us in a way how to know the certainty thereof, viz. of each Relation.

Answer. Come my old Friends, for it is chiefly for your sakes that I take this Pains, Remembring how I my self was once where you are, and thought as you now think; pray observe these three or four Reasons following, which may convince you, and set you right in this Matter.

First. I advise you to go to the Right Reverend the Bishop of *Normich*, and any of the said Members of Parliament then present, who will certify you of the Truth of my Relation, and the Falseness of *G. Whithead*; tho I have not spoke a Word to either of them for some Years, neither do any of them know of my now printing thereof.

Secondly, Ask *Geo. Whithead* whether he took a legal Oath in the Lord Mayors Court April. 1695. And he doubtless will tell you, no. Then go to the Court and you will find his Oath there upon Record; so then if you find him a Lye in that, it may be an Argument to convince you that he that can lye in one thing so knowingly, is not to be believed in another.

Thirdly, *Geo. Whithead* has said in his *Rambling Pilgrim*, &c. <sup>(c)</sup> p. 46. besides the false printing, and bad English in the said *Ishmael*, &c. as F. B. has expos'd it, there is another Defect after the Words [The Lake is thy Portion, which is the

Portion of Lyers's Words [except thou speedily Repent] are omitted there, and in some other Places.

**Reply,** What a horrid Lye is this, when he cannot but know if he has the Book, by him, that there is not one Word in the whole Book left out; no, not them four Words, in that Place or any other; and if he has not the Book by him it is as bad: for then it shews that they can write and say any thing to serve a Turn whether they know it to be true or false, yea or nay.

‡ *A Seasonable Caveat against the Prevalency of Quakerism* &c. p. 80. printed 1701.  
(a) *A Narrative of the Conference at Sleaford* &c. p. 26. printed 1702.  
† *This G. W. may now have the opportunity to prove if he will.*

But to shew you the Hypocrisy of this your Teacher, first in his Lying, if he has the Book *Ishmael* &c. 2. His vain Pretence to discerning if he has it not. 3. That have it or have it not, he will write any thing whether he knows the Truth of what he writes, or not, to serve a turn, I shall first give you my Printer's Testimony, † who printed it, & secondly another certificate under the Hands of six credible Persons who carefully examined both the Original in Quarto of G. Whithead's Writing, and the Reprint thereof in Octavo by my self (a) viz. Whereas Geo. Whithead sets forth, That four Words, (i. e. except thou repent speedily) in the reprint of his Book *Ishmael*, &c. are left out: We do hereby certify, That Mr. Bugg gave us the Original in quarto to print, and ordered us to print it entirely both for Stops, English, and Spelling as it was, and to the best of our knowledge † we have neither left out, nor altered one Word from the first Word in the Title Page, to p. 12. signed at the Beginning, and at the End, by Geo. Whithead's Christo, Askinson, James, Lancaster, and Tho. Simonds. There was a Postscript, to which no Name was which we did not print.

Signed by us { Richard Janeway, }  
Robert Miclewright, } *Printers.*

*Whereas Geo. Whithead in his late Book, The Rambling Pilgrim, &c. p. 46. has accus'd Francis Bugg, for omitting in his Reprint of a certain Pamphlet of Geo. Whithead's &c. called Ishmael and his Mother cast out, &c. this Expression, except thou repent speedily and that in divers Places, These are to certify whom may concern, That we whose Names are here under written, having read and compared the Reprint of the said Ishmael in octavo, with the Original in quarto; do declare, That the above said Charge, is a most notorious Falshood, for we found the said Books above-mentioned exactly so agree.*

John Rouse, } { John Stillingfleet, } { Edward Dobson,  
Francis Bristow, } { Anne Stillingfleet, } { Judith Dobson.

(b) Vindicia  
veritatis &c.  
p. 43. printed  
1703.

Fourthly, Thus says Daniel Phillips, (b) That if any Relater of a Matter of Fact is detected of Lying, in any Circumstance, no Credit is to be given to the Rest, till he can Rescue himself from the Imputation of a LYE-R. Now my old Friends, this Dan-Phillip, is a great Writer in Defence of Quakerism; And therefore in this Case you may take his Word: so that Geo. Whithead have no Reason to blame you in disbelieving him in the Relation he gives, touching our Discourse before the Bishop and Members, he being proved by the Evidence of eight credible Witnesses, and detected of Lyeing in a plain Matter of Fact, untill he can Rescue himself, from the Imputation of a grand LYE-R, which he can never do; but,

*Fifthly*, That he may try his skill, I offer to meet him with the said two Books; and if there be one Word left out in the Reprint, that is in his Original from the Beginning to the End of the 12<sup>th</sup> Page, which is all I reprinted; I will burn my Book as a Testimony against my Injustice, on Condition that *Geo. Whithead*, if he cannot shew that I have, will burn his Book, *The Rambling Pilgrim*, &c. as a Testimony against his gross Lyes and Slanders. And if all that I have said will not convince you that this *Geo. Whithead* is false in Fact, and a grand Deceiver, I fear you are Judicially hardened against all Conviction.

Object. 8.  
(c) Judas and  
the chief  
Priest conspir-  
ing to betray  
Christ and his  
Followers, &c.  
Preface p. 3.  
Printed 1701.

*Object.* But say some amongst you, it is told us, first that *Francis Bugg*, is a mercenary Writer, for which you may quote fifty of our Friends Books. Secondly, says our Friend *John Whiting* (c) *Francis Bugg*, an old Apostate, who brooke from Truth twenty Years ago, because *Sam Cater*, would not give him 15 l. which



which he had no right to, then turn'd Opposer, and since has gone a begging, how then can we give Credit to such a Man.

*Answer.* First that I am mercenary; This is best known to God and my self; for I take him to be mercenary that writes purely for Money, and that too, for what is not agreeable to his Judgment; as for Example. Suppose any Persons that are Protestants, should only for Money fight for the Papists, this I take to be mercenary; but you that knew me from the Beginning, I appeal to you whether I laid out my self for the Cause of Quakerism for any self-ends, when I lost above 100 l. in Fines & Distresses, and suffered several Years Imprisonment, was at great Expences, (as you your selves know) in entertainment of our Teachers, put Cloaths on the back of some, Money in the Pockets of others, lent my Horses, sent my Servants to Towns round about us, to get Profelytes, and all freely. But let all that pass; what reason have you to believe your Teachers, that say I have been mercenary since, none at all, if you knew my inside; for after I had wrote 3 or 4 Books, (a) beside more in Manuscript, against Womens Meetings, and other Innovations, I left you, and after a Years Tryal and Examination, I went to the Publick, and then (as in Duty and Conscience bound) wrote a Book Bottomed upon three Feet, First, *How I came to be a Member of your Society.* 2. *What reasons I had to leave you;* and, 3. *Of my Satisfaction in joyning in Communion with the Church of England;* and so made Account to leave of and to follow my Calling, but you cannot be Ignorant with what fury Geo. Whitehead came out in print against me, sometimes three Books in a Year, calling me Beast, Dog, Wolf, Devil Incarnate, Child of the Devil, Enemy of all Righteousness, Apostate, Informer, Trecherous Informer, Judas, &c. with abundance of that Nature; and I being of a Masculine Temper, and Zealous for the Christian Religion newly embraced, I could not lye still, but returned their sharp Arrows as keenly back into their own Bowells until I had in all, by Anno 1697. wrote eighteen Books, and to that Day never took ten Shillings of all the Clergy in England, by reason of which Expence, and Loss of time, and neglecting my Trade, I run my self aground; and tho I never was desired by any one Clergy-Man to write one Line against the Quakers, and so in strictness they were under no Obligation to assist me, yet it pleased God to move upon their Hearts to extend their Kindness. For as I was then a Volunteer, and never was hired, even so I keep on still; free from any Contract to write this, or that, tho some who judge my Service useful, do allow me a Support, yet this makes me not a mercenary Man; nor do our Church so charge Ellis Hooks, Richard Richardson, Benj. Bealing, &c. who write for you, besides? pray shew me a Man amongst you that has wrote 18 Books at his own Charge, and that has taken the Pains that I have done, gratis; not only when I was with you, but since I left you, and I will not call him mercenary. Nay, but I can tell you of many amongst you, that at first were not able to write a Book of two Sheets at their own Charge, who now are worth thousands of Pounds, but this not being the Subject Matter, I dismiss it. But,

Secondly, says John Whiting, Fra. Bugg, an old Apostate, who broke from Truth twenty Years ago, because Sam. Cater would NOT give him 15 l. which he had no Right to.

Reply, whether I had Right, or no, I leave to such as read my Books (b) to which I Refer you: but pray observe this Historian, for who would not think that reads him, but that I first asked of Sam. Cater 15 l. and secondly, That because he would not give it me, I without more ado left the Quakers, for by breaking from Truth, he means I broke from the Quakers, who some times subscribe their Name TRUTH, sometimes I who am the Prince of Life; but that I may shew the contrary, and thereby shew that it is not safe for any Man to depend on what the Quakers write: For first I was fined for being at a Meeting at Laken-beath in Suffolk, on the first Day of November, 1675. 10 s. for my self, and 15 l. for our Speaker Sam. Cater, for his not declaring his Name and Habitation. (c) And that it may appear that I did not break from them on this Account, see a Certificate given me from the Friends in our own Meeting near eight Years after, (d) viz. printed 1682.

*Answer.*

(a) which I generally gave away.

(b) The painted Harlot both strip'd and whip'd,

&c. And Reason against Railing. &c.

(c) The Painted Harlot &c.

p. 7. as by the Records of Conviction appears, printed 1682.

(d) Reason against Railing, and Truth against Falshood

&c. pag. 87.

At a publick Meeting at Mildenhall 21. 8. Mon. 1683.

**W** Hereas there is a Book put forth by Sam. Cater and others, wherein our Ancient Friend is called, and often Termed Informer, and we knowing what an Informer is, according to Common Acceptation, and that he is clear of their Practices, and not only so, but one of the greatest Sufferers by Informers in all these Parts; and also in remembrance of his Labour of Love, and great Exercises for the Truth sake, we can do no less than signify our dislike thereunto, and TESTIFY against the said Treatment, as not being of a CHRISTIAN TENDENCY; and whereas it is in the said Book suggested, that Francis Bugg, is unfit to Treat on Christian Liberty; Thus we do say, That hitherto we have looked on him, a Man as fitly Qualified to treat with any Magistrate, on that Head as any Man that belongs to our Meeting. (a) And his endeavours have proved as successful; and to this Day tho much is said, yet we cannot see ANY THING that is proved against him, that manifests him unfit for that, or any other Service he has been exercised in, and this we signify, not to promote Controversy, being grieved, that differences, which at first seemed small, should grow to this height; and that chiefly, for Sam. Cater want of a Right understanding, and Brotherly Condescension.

(a) Then not broke from Truth (which was near 8 Years after I was fined 15 l. for Sam. Cater's Whiting, set forth.

|                |                    |                    |
|----------------|--------------------|--------------------|
| Thomas Bird,   | Joseph Ellington,  | Robert Suckerman,  |
| Sarah Bird,    | Rachell Ellington, | Frances Suckerman, |
| John Thrift,   | Will. Belsham,     | Joseph Mafon,      |
| Eliz. Thrift,  | Margeret Belsham,  | Jane Mafon,        |
| Will. Rolf,    | Will. Hawkins,     | Will. Taylor,      |
| Eliz. Rolf,    | John Kittson,      | Margeret Huttly,   |
| Anne Hibble,   | Kath. Handslip,    | Frances Folks,     |
| Dorcas Abbott, | Elizabeth Root,    | Sarah Bird, Jun.   |
| Sarah Holton,  | John Poell,        | John Harvy.        |

Thus then it is self-evident I did not break from Truth, viz. From the Quakers, upon Sam. Cater's, not re-embursing me the 15 l. I suffered for him throw his Neglect of Setting himself in a like Suffering Capacity with the Hearers, by telling his Name and Habitation; as Whiting sets forth, saying, Francis Bugg an old Apostate, who Broke from Truth 20 Years ago, BECAUSE Sam. Cater, would not give him 15 l. which he had no Right to. For it its plain, it was about 8 Years after that, that the Majority of the Meeting owned me as a Member of their Meeting, and testified against both Sam. Cater, and divers others of their Scribes. † Thus false is this Whiting, and therefore not to be credited according to Dan. Phillips Doctrine, i. e. That if any relater of a Matter of Fact is detected of lying in any circumstance, no credit is to be given to the Rest, till he can rescue himself from the Imputation of a Lier. Which is John Whiting's Case, as to the fine of 15 l. and my Right to the Repayment of it by Sam. Cater, I leave the Reader to the perusal of those two Books. (b) The Last of which the Quakers were never to this Day able to answer, being inwardly convicted of their uncharitable Dealings with me, as well as stabb'd to the Heart by the recited Certificate, handed by the most substantial Men both for Honesty and Estate then belonging to their Meeting. And now I have made Phillips, Battle Whiting, and both Whitehead; and shall, God Willing, make all three Bang Fox, by their contrary Doctrines and Practices; but enough of this at present.

† and for all their Accusations on that Head they are fully answered in my two Books. viz. The Painted Harlot &c. and Reason against Railing &c.  
(b) The Painted Harlot &c. Reason against Railing &c.

Thirdly. Then turn'd Opposer, and since has gone a begging.

Now the Term Begger admits of divers Constructions; first, such as beg Pardon of Almighty God for the Remission of Sins, for the sake, and thro the Merits of Jesus Christ: of this sort of Beggers were and are all good Christians, for that all have sinned: therefore under this Signification all Christian Kings, Princes and Governours, and all Christian Churches are Beggars, none excepted, but the proud Pharisees, called Quakers, who think they have no Sins, and therefore in their Meetings never either make confession of their Sins, or beg Pardon of God for Christ's sake, nor in their Books for 50 Years together ever exhorted you to that Practice.

Secondly, Such Inferiors as have some Project on foot for the Glory of God, for the Service of the Church, or some Eminent Service to the Nation,



tion, or Country where they dwell, are very often concerned to make Application to their Superiors, by Petition or otherwise, to enable them to prosecute that Design, who otherwise are not able to go on in that Service, which they conceive to be very useful to the Publick; and if the *Quakers* mean me to be such a Beggar, I am content to wear the Livery, since, tis no other than what many good Men in every age hath practised: St. Paul said 2 Cor. 11. 8. *I Robbed other Churches, taking Wages of them, to do you Service.* Now I can appeal to him that is the Searcher of all Hearts, that my Hearts desire has been (from the Beginning of this Controversy) to do you the Hearers among the *Quakers*, who are sincere, tho wofully misled; all the Service I was capable of; yea, all the good I could possibly do in order to give you a Sight of the Deceitfulness of your blind Guides, and if I have with St. Paul Robbed other Churches, and taken Wages of them to do you Service, what Reason, I pray, have you to be angry: I have not been Burthensome to you, tho many of your Teachers have been burthensome to me, and are the most chargeable Teachers (their Number considered) to their Hearers, of any sort of Teachers in the Nation, and so cunningly paid that you your selves (many of you) are wholly ignorant thereof, but like the Priests of *Bell*, by their large Stipends, and cunning Provision, grow richer than many of your selves.

(a) And to this end in my Book, *A Seasonable Caveat against the Prevalency of Quakerism*, &c. from p. 21, to p. 48. I have set forth Forty of their yearly *CANONS* out of their yearly and other Epistles: And if you observe *CANON* the XV. and *CANON* XX. you will see how their Epistles, like Briefs, and other Petitions did fly up and down for Money Money for the Ministry, as *W. Rogers* set forth, and *Thomas Ellwood* tacitly confesses. (b) For altho' they pretend those Collections are for the Poor, yet they have upon the Credit of one of their Epistles for the Service of their Truth, borrowed 1000 l. as they confess themselves; yet the main Design of their thus taxing their People, and polling their Subjects, is to pay their Teachers, to print Books, and other hidden Designs, which in the next part I shall (God willing) enlarge upon. So that on this Foot they cannot call me a Beggar, lest they be all by you accounted Beggars. Read and consider (c) of these things, and I pray God to give you both a fight of your deceivable Teachers, and a Heart to embrace Christianity. But,

Thirdly, Their Words. And since has gone a begging, must be to insinuate, that I go from Door to Door a begging, which, how false it is, (you my Neighbours who have known me, and my manner of Living this Forty Years and upwards) I leave you to be Judges. For I humbly thank God, I never was without a good House to live in, a good Horse to ride on, and Ability to support me with Necessaries, both for Food and Raiment, for my Self, Wife and Children; have always paid Taxes to the Government, and had a Vote at Elections, paid to Church and Poor Rates, but never received any thing; but this being only Personal, I will not enlarge hereon. But that your Teachers of all Men should upbraid others with Poverty, seems impudent, when at their first coming out were generally so poor as to lye in Barns (d) on Straw like lousy Gypsies, and sometimes sent away with Passes, as sturdy Rogues, Vagabonds, and idle lazy Beggars; (e) some not a Shirt to their back, but as their Neighbours begg'd up and down for them, nor a pair of Shoes to their Feet that would hold together except they were tyed Upper-Leather and Soul together with a String: as in particular *Ste. Crisp.* and *Tho. Upsher*, some poor Taylors that wrought for 4d a Day in the North, as *W. Bingly*; some so poor as to live on Alms and walk on Foot, and glad to get Lodging, and Cloaths at mine and other Friends Houses, as *Whitehead*, *Kilborn*, and many more; some to work at the Long Saw, and whose Father went about to sell Goose Wings for three Pence the Dozen. (f) I do not despise their poverty as such, but for such as these to upbraid them that always lived in good Fashion, and that have liberally both fed and clothed many of them, I think I cannot do less, then to remind them both of their Ingratitude, and *Luciferian* Pride.

(a) Read the Story of Bell and the Dragon and compare them to your Teachers, parallel.  
(b) *Pilgrims Progress from Quakerism to Christianity* 2d Edit. pag. 117. to p. 134.

(c) *A Seasonable Caveat*, &c. which I intend to enlarge upon.

(d) See *Edw. Burroughs Epistle to Fox Gr. Mistry, &c.*  
(e) See *Ja. Parnells Works* p. 283.

(f) *Sam Carter.*

Object.

Object. IX.

*Object.* Possibly some of you may say as for our Teachers, they speak by the Spirit, they are Men of great Sanctity, and so Sinless as that none can say black is their Eye; but as for your People, as well as your Priests, you confess you are miserable Sinners, &c. for proof of this we can shew you many Instances, out of the Books of our Friends, *W. Penn* and others, so that we think we are on the safest side.

*Answer.*  
(a) *The Principles of the Quakers further shown to be Blasphemous and Seditious &c. p. 18.*  
(b) *Truth Prevalent &c. pag. 36.*

*Answer.* I confess when the *Norfolk* Clergy in their Book (a) told the Quakers of their wenching *Atkinson*, one of their eminent Speakers, who when a Prisoner in *Norwich* Castle got *Thomas Symonds* maid with Child of a Bastard, who afterwards broke Prison, turn'd Fellow, and was hang'd for his just Merits, &c. to which *Geo. Whitehead* in his Book, *Truth Prevalent*, &c. (b) makes this reply. viz. *These Men may be ashamed to please their sensual Humour with such dirty Storys, and with Scoffingly reflecting upon us thereupon*; here the *Norfolk* Clergy, touched them to the Quick, this *Geo. Whitehead* knew to be true; not only in the Case of *Atkinson*, but many others of their Ministry, and therefore it grated sorely upon their sinless Pretentious, and Touched, them in their most tender Part, and thereupon he seemed to *Marvel* that the Clergy were not ashamed to touch that sore Place, but are they ashamed, falsely to finite others; not at all, notwithstanding their Pretences to the contrary. For,

*Secondly*, Says *Father Penn*, that inveterate Enemy of the Clergy, who yet to their Faces carry so fair (as I have been told) as if Butter would not melt in his Mouth, whiles with *Doeg* the *Edomite* he is finiting them with all the scandalous Reproaches he can invent, and that in print too, thereby to spread their Infamy, first then for his and their Pretence. One *Mr. Tim. Taylor* in the Preface to his Book, said, *That a Jesuit was once discovered to have preach'd at their Meeting at Bull and Mouth* (c) (which no doubt has been as often at *W.P.* preach there) and that the Jesuit confessed his Order, as his Friend told him; to which *Father Penn* answers him; saying, *He (T. Taylor) should either have told us his Friends Name, or else have held his Tongue, it being neither Christian nor Manly to shoot People in the Dark, to accuse and not to bring the Accuser forth; I therefore charge him to tell us who made this Lye, or I shall POST him for a LYER.*

Thus do we see their Pretences, *Whitehead* is not for telling dirty Storys, no poor Innocent *George*, he scorns it; *Penn* is not for telling Storys unless they name the Man, bring forth the Accuser, prove the Fact. Well said *Father Penn*, but let us now see where the Quakers sincerity is all this while: to do this, let us measure the Tree, by the Goodness of the Fruit, for a Corrupt Tree cannot bring forth good Fruit, said our Saviour: For this see a Taste of the Fruit of the Tree of Quakerism, p. 207. ib. i. e. *But why didst thou not mention one of thy Preachers in Kendal, that forced a Woman (c) and the Priests, who came smoaking Tobacco in our Meetings, and brought Jugs of Beer, and put their Hands under Womens Coats, &c. Now Friend William, and thy Assistant George, first are not these dirty Storys. 2. What are the Priests Names, who thus came into your Meetings. &c. 3. What was the Womans Name that was forced? (d) and where does she dwell? 4. In what Part of England, and in what Town was this Meeting, to which the Priests came with their Jugs of Beer, Tobacco, and put their Hands under your Womens Coats; come Friend William, we expect good Evidence, either upon Oath, or which for Substance is the same? upon your Solomn Affirmation in the Presence of Almighty God, of all this Publick, and slanderous Charge, or else we say you shoot in the Dark, which is neither manly nor Christian, and not only so, but hereby I post thee, *W. Penn* to be an infamous Lyer.*

(d) *Did not W. Penn mistake, was it not Hen. Pickworth the Quaker Author?*

*Thirdly*, Tho' I confess I delight not in such dirty Storys, were it not to convince you the Hearers of the Quakers of the impious Practices, and fly Wickedness of your Teachers, and which they commit from a Principle which they brought with them from the Ranters, and which, as Occasion offers, I am bound in Conscience to manifest. Give me leave to tell you, That as the *Gnosticks* and other Hereticks, even in the Apostles time, professed a sinless Perfection, even when they lived in the known Breach of the



the Commandments of God, even so do your Teachers, as in many Instances I could give, of which take this for one, viz.

There is one *Samuel Cater*, an ancient *Quaker*, who has been a publick Speaker these Forty Years, and a great Traveller both in *England* and *Scotland*, who when he debauched *Richard Jobson's* Maid *A.W.* in *Huntington* (n), who also was a Holder-forth, told her it was no Sin; for you must know, notwithstanding all this, he still preached up a State of sinless Perfection. Well, however the Hearers in *Huntington-shire*, upon the Maid's Complaint, being honest than their Teachers, had a Meeting at *St. Ives*, to which they summon'd poor *Sam.* where was *John Peacock*, *Tobias Hardmeat*, *Richard Jobson* and *John Everard*, who gave him a high Charge of his unclean Actions, keeping the Maid behind the Curtain to maintain the Charge, in case he denied it. Come *Samuel* (said they) what canst thou say for thy self? But he as boldly denied it, as he had wickedly done it. Well, said *R. Jobson*, I'll call the Maid; who appearing, said, Oh, *Samuel*! canst thou be so wicked (o) as to deny it? Didst not thou do so, and so, when I warmed thy Bed at such and such times? Upon which he confessed all. Enough of this, unless it were better.

Again, when *Sam. Cater* and *Margaret Everet* travelled together in the Work of the Ministry, *Sam.* and another Man-Friend lay together at a Friend's House, and *Margaret Everard*, lay at both the same House, and in the same Chamber; and in the Night when *Samuel's* Bedfellow was asleep, he was moved to go to *Margaret's* Bed, gets into it; but *Margaret* feeling his naked Legs, as she says her self, told him that she would cry out if he would not be gone: Upon which, as she said, he withdrew, and went to his Male-companion; so all was Hush and Quiet, and so went on together and preached up sinless Perfection again, like the *Gnosticks* of old. This Story *Margaret Everard* told a Person of known Credit, since deceased, who in her life-time told me of it before many Witnesses, and also to two other Persons still living, ready to attest the same, if need be; and *John Fiddiman* of *Norwich* can tell you more of this Nature than I am willing, which *Margaret* told him of: But I have said enough; and perhaps your Teachers will think I have said too much. Then bid them repent of their Wickedness, and cease shooting their Arrows in the Dark, lest I retort them in the Light. However, this *Sam. Cater* continues still a Preacher amongst them, and about a Year since came and preached at *Mildenhall*-Meeting; but after the Meeting was over, my Sister *Rachel Ellington* took him to task, reproved him for his Wickedness, and bad him come there no more, for they did not want such Preachers. I cannot proceed to enlarge upon others of their Teachers, but I intend in some other Part to lay them Heaps upon Heaps in a Cage which I intend to prepare for them. And if they desire it, I can display the Feathers of such unclean Birds, as no Society in *England* can set forth, of the Wickedness, and gross Immoralities of their Teachers (p).

Moreover, *Margaret Everard* told me, That when at any time she and *Sam.* travelled together, lying in the same House, she saw it necessary to bolt her Chamber against the said *Samuel*, as if he had been a *Stab*—Be- hold then what Teachers you have, and how wicked they are, notwithstanding their high Boasts of sinless Perfection, Self-denial, Sanctity, &c. And how abominably they scandalize others, and shoot their Arrows out of their poisonous Quivers, at those more righteous than themselves. See also what Fruit you have in sending out Women-Preachers, from the Doctrine and Example of *Fox* your Founder, contrary to the Doctrine of *St. Paul*, 1. Cor. 14. 34, 35. Let your Women keep silence in the Churches: for it is not permitted for them to speak, but they are commanded to be under Obedience, as also saith the Law. And our Saviour himself, if his Practice were worthy to be your Example, when he chose his Twelve Apostles, and also his Seventy Disciples, and sent them forth two by two, to preach the Gospel, did not chuse a Woman amongst them all. And therefore it is just with God to stain the Pride of your glorying, and thus to suffer you to expose your selves by the Fruits of your own Doings,

(n) This A. W. was also a Speaker, who complaining of *Sam. Carter's* Wickedness, said, That he spoiled her Gift.

(o) Like *Thom. Murford* another of their Preachers at another Friend's House, with his Maid.

(p) *S. Cater*, *Allalajah Fish*, *er, Steph. Crisp*, *Geo. Smith*, *Tho. Leacock*, *Joh. Harwood*, *Will. Warwick*, *Jos. Helling*, *Ezek. Woolley*, *John Tyso*, *Jo. Swinton*, *Morgan Watkins*, *Tho. Rudyard*, *Emanuel Dewsbury*, *Tho. Biddle*, *John Moon*, *Dan. Wills*, *Christopher Atkinson*, *Tho. Thurston*, *Miles Smith*, *Mary Harris*, *Rob. Malam*, *Geo. Archer*, *John Kilborn*, and the Women I p. 5 by, lest I be too voluminous.

and the Works of your own Hands. I shall only add, That I take the Reason of all this to be, in a great measure, from their Contempt of the Holy Scriptures, and slighting the Commandments of Almighty God, which would have convinced them of these sinful Practices: For when Mr. Smith the Library-Keeper of Cambridge asked Geo. Whitehead, saying, *Is the Moral Law, or Ten Commandments a Rule to the Christians Life, or is it not?* George replied, saying, *Thou might as well ask if the Moral Law be a Rule to Christ* (m). And from that time, nor yet from their beginning Anno 1650, to the Year 1700. has any Quaker-Author in any one of their Books ever recommended to you the Observation of the Ten Commandments, nor to read them in your Meetings; no, no, there was as much Reason for Christ to be exhorted to keep the Moral Law, as the Quakers who do not believe Adultery, Theft (n), False-witness-bearing (o), Disobedience to Parents, Ministers and Magistrates, is Sin (p). Thus have they both slighted and contemned the Holy Scriptures and the immutable Commands of God with the Ranters, from whence they first came; and the Gnosticks, whose Copy they write after, in more things than I can here mention.

(m) *Truth defending the Quakers and their Principles*, &c. p. 18. printed, 1659, by G. Whitehead.

(n) *Gr. Mist*, &c. p. 77. by Geo. Fox.

(o) *A Rambling Pilgrim*, &c. p. 46.

(p) *Saul's Errand*, &c. p. 1, to p. 10.

Object. 10.

(q) *A Second Part of an Apost. conf.* &c. Pref. by An. Doornwa.

Answer.

*Objection.* Some of you possibly will say, That you are told, 1st. That some of the Clergy have said, They do not value your Books (q). 2ly. That Mr. Loveling has wished he had not seen Francis Bugg, and is weary of him. 3ly. That John Hubbard reported that he was a Drunkard and a vicious Man.

*Answer.* First, *That the Clergy do not value my Books.* I grant, that as to them, they need not, for they know the Quakers to be erroneous as well as I; but that therefore they reject them as useless, I deny it. For they being recommended by some, and received acceptably by others, is a Demonstration to the contrary. Secondly, Suppose one in a Thousand should slight them, this is no Argument but they may be of Service: You may remember, *Matth. 26.* a material Passage. *There came unto him a Woman having an Alabaster-box of very precious Ointment, and poured it on his Head as he sat at Meat. But when his Disciples saw it, they had Indignation, saying: To what purpose is this Waste? for this Ointment might have been sold for much, and given to the Poor, &c.* But when you read the Answer of our Saviour, you may find their Mistake. *Elijah* was a Prophet and a good Man, yet in a matter of Moment he was mistaken; For, said he, *I have been very jealous for the Lord God of Hosts, because the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword; and I, even I only am left, &c.* (r). But hear the Answer of God, *v. 18.* *Yet I have left me seven Thousand in Israel. All the Knees which have not bowed unto Baal, and every Mouth which have not kissed him.* And this Argument St. Paul uses, *Rom. 11. 4.* to convince the believing Romans that God had not cast away his People, as some of them might think, but that there was at that present time a Remnant according to the Election of Grace. Likewise said the beloved Apostle St. John, *Luke 9. 49.* *Master, we saw one casting out Devils in thy Name, and we forbade him, because he followed not with us, or was not so particularly called as we were: But pray mind our Saviour's Answer, v. 50.* *And Jesus said unto him, Forbid him not; for he that is not against us, is for us.* All this may teach us, that tho some particular Men, yea, and good Men too, may reject our Labour, yet Christ may accept thereof; and it may be useful to the Church: For the Holy Scriptures were written for our Learning. But, Secondly, And for your Incouragement, I do freely own, that what knowledge it has pleased God to give me in the Christian Religion, is by the means of the Ministry of the Word in the Church of England, and by the study of the holy Scriptures, with the Assistance of the Spirit of God; for I was once, (even while amongst you,) as Ignorant of the Fundamentals of the Christian Faith as the most of you; nor can I remember one Sermon that ever I heard from the meanest of our Divines, but I found it edifying, and therefore if at any time I have met with a Word from any particular Man of the Clergy not grateful, I always attributed it, to his mistake, and so have taken it in good Part; and where

(r) *1 King. 19. 14.*



I have seen my self short, I have endeavoured to mend, and so ought every Humble Man, and for which I could out of the Scripture give many Reasons. (a) But,

Thirdly. That Mr. Loveling (who has been concerned in the same Controversy) should wish he had not seen me, and is weary of me; this I did not in the least believe: yet for your sakes, and that I might remove all Stumbling-Blocks out of your way, I sent to him about it, where in the following you will have his Answer under his own Hand, viz.

(a) Read Heb. 13. 7, 17. many other Texts to the same purpose.

Mr. Bugg.

**W**Hereas I am inform'd 'tis reported, That I should wish I had not known Fra. Bugg, that all the Trouble I have been put to with the Quakers, was occasioned by him; that I was weary of him, &c.

I therefore hereby declare, That the Report is false, that Mr. Bugg came to Banbury purely at my Request; That my Controversy with those People was voluntary; That I am only sorry they should be so willfully perverse, as to dispise the true Religion, and those irrefragable Arguments that are produced to support it; That had I not proceeded as I did, I should have been inclined to think, a great Part of my Charge were neglected by me; And that I am so far from being weary of Mr. Bugg, that as I highly approve of his Honest and Industrious Measures for the Conversion of those Heathens, so shall I to my Power on all proper Occasions assist him therein: And provided they would but Answer my Books (which hitherto they have not done) without Prevarications, Evasions, Misrepresentations, and Impertinent Personal Reflections, I should spare no Cost or Labour to make them Christians.

Banbury, December the 12th.  
1704.

Benja. Loveling.

Fourthly, from John Hubbard's Report, That I was drunk, a vicious Person, &c. Now tho Whitehead thus saith, That it is shallowness, and want of Reason to go to confute Principles by Practice, &c. (b) Yet to confute — Gilpin, p. 15. *ib.* (b) A Ser. Apolog. 41. all the Proof he gives of his Error, is, his being drunk, which may well be questioned, seeing most of his Quotations are false in Fact, as that in p. 49. where reciting one of his own Books, put was for is; thereby altering the Sense, and being well acquainted with the Truth of a Passage in Mr. Hicks's first Dialogue, p. 72. I shall recite it, viz.

Quaker. We shall not spare to stigmatize that Person that questions the Truth of our Sayings.

Christian. But will this convince me, or any other, of your Perfection.

Quaker. Tho it do not, yet thereby we shall render you, so odious to our Friends, that they will believe nothing that is spoken by you against us.

Christian. Then may I not conclude, that the Reason why you so freely rail against, and reproach your Opposers, is only to secure your Credit with your own Profylites.

Quaker. I cannot deny, but that there may be something of that in it.

Christian. Will you be so liberal of your Revilings, whether your Adversaries give Occasion or no?

Quaker. It concerns us to render them, as ridiculous as we can, and to make our Friends believe they do nothing but contradict themselves: and if this faile, we † Hen: Pick-will insinuate by way of Question, (If not by Affirmation) something that may be worth a Nar-reproachful to them, (which unwary Readers will be very apt to take for granted) *native of a Charge p. 19. Benj. Cools, printed Paper, the Books of G. Whithead, Dan. Phillips, Will. Penn, Anne Doc-fels W. Penn says, and that truly, If what thou (Tho. Hicks) charge upon us wra, Sam Ca-be true, we must needs be the Worst of Men: Again, If thy Quotations be true, I do ter, J. Whit-freely acknowledge that a Quaker is quite another thing than a Christian. Again, ing, &c. (w) Reason a-were we as thou (Tho. Hicks) represents us, the severest Plagues and Judgments of gainst Railing, the Eternal God, we might justly expect to be our Portion. (w) All which Mr. Hicks &c. Epist. p. made 2. 4.*

†The Quaker made evidently appear † in his Answer to *W. Penn's Reason against Railing,* condemned &c. And by way of *Amen* to all *W. Penn's* Conditional Grants above-recited; out of his own Mouth &c. by I do take the Quaker-Teachers, First to be the Worst of Men. Secondly, Tho. Hicks, That a Quaker is quite another thing than a Christian. Thirdly, That unless printed 1674. they repent, they may justly expect the severest Plagues and Judgments of God for their continued Wickedness, Atheism and Incorrigible Villanies.

And therefore to guard my self from the Venom<sup>r</sup> of your Teachers *Pens*, who had not only reported by their Agent *John Hubbard* that I was drunk, (tho when *Mr. Lawrence* and I went to his Author, to know what Ground he had for his Accusation, he did not know me, nor did he charge me therewith) and not only so, but in the West of England that I was a distracted Man: I say when I printed my Book, *Quakerism Drooping, &c.* I sent home to a Neighbour to procure me a Certificate of what they knew of me, and thinking it may be useful to such of you that have not a personal knowledge of me, I think fit to recite it in this Place, which is as followeth viz.

**W**E whose Names are under-written, do Testifie and declare, That *Mr. Francis Bugg of Mildenhall in the County of Suffolk the Elder,* is a Man of an honest sober Life, and that he neither is, nor never was, (so far as we know) given to any Vice, or Immorality; or anyways distracted, or discomposed in Mind. And therefore, if any have, or shall say, or go about to suggest he is, or has been Loose or Dissolute in his Conversation, we can't but think them Injurious to themselves, as well as to him, in aspersing or slandering an innocent Person. In full Attestation, and firm Belief, of the Premises, we have hereunto set our Hands. January the 7th, 1702.

|                          |                           |                         |
|--------------------------|---------------------------|-------------------------|
| Henry Warner, Esq.       | John Abbott, Grocer.      | John Curtice, Teoman.   |
| William Glascock, Esq.   | Edmund Meddows, Groc.     | Tho. Norman.            |
| John Pamplyn, Esq.       | Robert Wilkins, Teoman.   | John Prigg, Glazier.    |
| Martin Folks, Gent.      | Dudly Thurston, Attorney. | John Phisk, Apothecary. |
| William Coe, Gent.       | Thomas Thurston, Tanner.  | Phillip Cranniss.       |
| Mr. James Paine, Vicar.  | Tho. Wallis, Gent.        | William Belsham.        |
| Tho. Scyliard, Attorney. | Nathaniel Howlet, Drap.   | Mathew Belsham.         |
| Tho. Bradbury, March.    | Francis Howlet, Teoman.   | John Shaften, Butcher.  |
| Jeremiah Husk, Teoman.   | Sam. Gattyward, Gent.     | Francis Bugg, Jun.      |

Come (my old Friends) for whose sake, more than for my own, I have been thus large in Answering these ten *Objections*, I have some others to clear up, which I omit until the next Part: for, to make the Porch half as bigg as the House, I grant is not uniform; bear with me in this, and you will oblige your true Friend,

*Fra. Bugg.*

#### POSTSCRIPT.

**T**O conclude all, with a Word of Use and Application, to you the Hearers, &c. Observe this Rule for the Tryal of your Teachers; if they'll give me a Publick Meeting in Defence of their Principles from my Charge, you may then think them sincere, and if upon Conviction they will honestly retract their Errors, and condemn their Books which contain them, and declare they are sorry that they have given Occasion of Scandal to the Christian Religion, and Protestant Profession; Then may you believe them to be sincere: But if they refuse so to do, but make a noyse, crying out, Persecution, Persecution, as they usually do, when no Body desires it; saying, All are Lies, all is false, all are Foregeries, &c. Then may you conclude them guilty of the several Charges exhibited. For so do Robbers, and Fellons; so did *Whitney*; so did *W. Penn*, when he absconded, and hid himself in a Cockloft upon the Proclamation. This may help you out of their Snare, and for which I shall think no Pains too great. For if you observe it, the greatest Criminals will often cry out of being wronged, and misrepresented; I am your Friend,

March the 12th. 1705.

*Fra. Bugg.*

ERRATA. P. IX. l. 12. dele in. p. XXI. l. 50. for *Soul* r. *so all.* and some other literal Mistakes there are which the Reader is desired to mend or pass by.

F I N I S.



# The Blow Followed:

**O R, THE**  
**QUAKERS**

Once more set in their True Light,

Discourse Dialogue - wise,

**BETWEEN**

First, A Member of the Church of England.

Secondly, A Protestant Dissenter.

Thirdly, A Right-bred Quaker.

**PART I.**

And the King said, Is not the Hand of Joab with thee in all this? And the Woman answered and said, —

Thy Servant Joab — put all these Words in the Mouth of thine Handmaid, to fetch about this Form of Speech, 2 Sam. 14. 19, 20.

**Churchman.** I R, I am glad you are come, Pray stay a while, for I am to have some Discourse with a Quaker; and I

understand that you are a Protestant Dissenter, and

by their Writings, that you not only hold the Fundamentals of the Christian Faith, but that you have a good sense of the Principles of the Quakers. (a) But before the Quaker comes, pray let you and I have half an hour's Discourse, to consider in what Method to proceed.

**Dissenter.** If I thought we could do any good with him, I would willingly stay; but they are such a stubborn People, so self-will'd and conceited, in their own way, that I fear our Discourse, as to him, will

be

(a) Mr. Baxter, Dr. Owen, Mr. Danfon, Mr. Tomb, Mr. Fiddes, Mr. Hicks, Mr. Dolittle, Dr. Manton, &c.

B

be but like Water spill'd on the Ground : For they study nothing more than to hide themselves from common Sight, by ambiguous Terms and unintelligible Phrases ; in so much that it is hard for others are not well acquainted with their Shillings and Pence Meanings, to understand them by their Words.

*Churchman.* Come let us have patience with them, for it is more than twenty Years since I have wrote against their Errors, and by the Blessing of God, and the Assistance of abler Pens, many are already come off from them, and have received the Christian Faith, and thousands of them are convinced of the Errors of their Teachers ; nay their Teachers themselves are convinced that *Fox* and their first and most noted Authors, are so erroneous and blasphemous in their Writings, that they dare not venture at a public Conference, never since their Books were burnt at *Sleeford Market-Cross* in *Lincolnshire*, by the Order of the Magistracy there. But notwithstanding all this, and that there is not three *Quakers* in three hundred, near my Dwelling, that will either read or hear read one of *Fox's* Books, yet so bold are some of their designing Leaders, that, as I am told, they are now about reprinting *Geo. Fox's* Works ; and for that and other Reasons, it is thought meet, to have *The Blow* (that hath been given to *Quakerism*, by the Author of the *Snake in the Grass*) followed, lest their deadly Wound be healed.

*Dissenter.* But in what Method do you intend to proceed with this *Quaker* you speak of, and in him with the rest ? For you know, that from the beginning their Books have been of two sorts, carrying two different Faces, one to the World's People, and the other to their Disciples ; and of late, in the first, some things look like Orthodox, that such as do not well understand their double-meaning, would take them to be Christians : Therefore it is highly necessary, first to charge them somewhat particularly, and then ask them whether their Principles be the same they were in the beginning ? If then they answer, Yea ; then from their Books to prove your Charge. This I take to be the most proper Method.

*Churchman.* Sir, you are in the right of it. For you must know, that as the Christians of all Persuasions hold the Holy Scriptures to be the standing Rule of Faith and Practice, so have the *Turks* their *Alcoran*, and the *Quakers* *Fox's* Journal, and other Books of Devotion : And as the Christians bring Scripture Proof for their Religion, and the *Turks* Proofs out of their *Alcoran* for theirs, even so do the *Quakers* out of *Fox's* Journal, and other Books of their Prophet *Burroughs*, &c. fetch their Proofs, as we shall shew anon. And as the *Turks* *Alchoran*, at the composing by their Great Prophet *Mahomet*, by the help of a Jew and an Apostate Monk ; wherein the more to prevail, they spake some Truths, and had both *Moses*, *Abraham*, and our Saviour in some repute. Even so have the *Quakers* spoken some Truths, thereby to deceive the more readily. For whilst they affirm, That the Scriptures are not the standing Rule of Faith and Practice, and that they neither teach to worship or serve God, what signify all their late self Confessions, since their Prophet *Edward Burroughs* hath so taught (\*) ; and this Doctrine of his was ushered into the World by the commendatory Epistles of *Geo. Fox*, *Geo. Whitehead*, *Frs. Howgill*, *Josiah Cole*, &c. For if they be not the Rule of Faith, if they neither teach to worship or serve God, to what end did both the Jewish and Christian Church read them, and why did St. Paul so earnestly recommend them to his Son *Timothy* ?



2 Tim. 3. 16. saying, *All Scripture is given by Inspiration of God, and is profitable for Doctrine, or Teaching, &c.* See John 4. and a hundred Scriptures more to that purpose.

*Dissenter.* No Christian ever denied, but that the Scriptures teach both to worship and serve God, whatever the Quakers teach to the contrary: And therefore first charge them, and next ask them if their Principles be now the same they were in the beginning, and lastly proceed to Proofs; and let us see their Answers.

*Churchman.* Well then, I will charge them with these Particulars, *viz.*

First, They deny Magistracy and Government, as such.

Secondly, That they deny the Holy Scriptures.

Thirdly, That they exalt their own Writings above them.

Fourthly, That they deny the Ever Blessed Trinity.

Fifthly, That they deny Jesus to be Christ the Son of God.

Sixthly, That they deny his Sacred Ordinances.

Seventhly, That they undervalue the Death and Sufferings of Christ.

Eighthly, That they overvalue their own Sufferings.

Ninthly, I charge them to be guilty of Idolatry.

Tenthly, That they are guilty of horrid Blasphemies.

Lastly, That their Light within, as taught by them, leads them into the forementioned Errors, Blasphemies and Idolatries, as also sinless Perfection and Infallibility: so that they neither make Publick Confession of their sins to God, nor beg Pardon for Christ Jesus sake.

These things and more I shall make good out of their Books, though possibly not in the same Order as here laid down; and in order thereunto, I shall first ask whether their Principles be now the same they were in the beginning? And that first touching Government, which their Principles tend to subvert both in Church and State.

*Dissenter.* Yonder comes Alexander the Coppermith, a rigid Quaker, one that has turned many from the Faith of Christ crucify'd! Is it he you mean?

*Churchman.* Yea, that is he; pray observe the Man, how demurely he looks with his Bob Greave, his great Hat, and other Singularities, Sa ho, Sa ho! Friend Alexander! Pray let us speak a word with you; Come, sit down, and let us have some Discourse; for I have some Years endeavour'd to have had some Personal Conferences with your Teachers, but cannot obtain it; they all decline it, and therefore I am glad of this Opportunity.

*Quakers.* That's strange; for my part, I am as ready to discourse as thou art to have me, and doubt not to defend all our ancient Friends Writings as well as I can the New Testament.

*Churchman.* Well, in order to it, I would ask you, whether your Principles be now no other than they were in the beginning.

*Quaker.* No; for our Principles are now no other than what they were when we were first a People, for Truth changes not; and this I hope will appear beyond Contradiction.

We are not sensible, that we have altered any one Principle of our Faith since we were a People; but are the same in every respect that we were fifty Years ago. In what we are now more Orthodox than our Primitive Friends were, we are ignorant. We know not one Article of the Christian Faith, in which we are altered, since we were a People; therefore blush not publicly to declare, that we are not changed in our Principles.

*Church-*

(c) Vindicia  
Veritatis, &c.  
p. 2.

(b) Primitive  
Christianity  
continued, &c.  
p. 6.

(c) Vindicia  
Veritatis, &c.  
p. 218, 214.

*Churchman*. Well said, Friend *Alexander*, a right Coppersmith, one that cannot blush. But to proceed, canst thou then tell when these *Quakers* were raised, by whom they were raised, and to what end? This I think is necessary, since you have confessed, that your Principles are the same in all respects they were in the beginning, without any alteration or change.

*Quaker*. "Have patience, and I shall endeavour rightly to inform thee (so far as I am allowed of God) (a).

(a) This Parenthesis looks like *Thos. Becket's Answer* to *the Honour of Almighty God* Jesuitism and Quakerism walk hand in hand. See *Antip.* p. 23. more at large quoted in my Book, *The Painted Harlot stript and whipt*, p. 63.

(b) *The Moderate Inquirer Resolved*, &c. p. 12. printed 1658, and reprinted 1671, by William Caton.

"They were raised up about 1650, and have much encreased and multiplied: They were raised up for this very end and purpose, to praise God, and to publish his Truth; and therefore hath he manifested his Eternal Power IN THEM, BY WHICH THE WORLD SHALL BE OVERTURNED (b).

*Dissenter*. This is a full and fair Confession made by *W. Caton*, an eminent writing and speaking *Quaker*, and *Dan. Phillips* blushes not to own it, *Joseph Wye* confirms it, and to me it seems rational, that they did, and I fear do still intend it, whenever they get a second *Noll* to assist them in it: But let us have some other Quotations touching their Antinomistical Principles, since they say, they blush not publicly to declare that they are not changed in their Principles, namely, TO OVERTURN THE WORLD, as above told, as well as those that tend to overturn the Christian Religion.

*Quaker*. "Let our Adversaries print as many Quotations out of our Books as they please, provided they do not wrong the Sense, and we'll venture it (c). Upon the whole matter, I do not see any reason for us to retract any particular Passage, so long as we are satisfied our Primitive Friends Intentions were sound. I provoke the whole Head of our Adversaries to produce one Sentence relating to the Fundamentals of Christianity, which we have erroneously defended.

(c) *Judas and the Priest*, &c. Pref. p. 9.

"For my part, I can declare, that to the best of my remembrance, I have not met with one Period, in any of our ancient Writings, which I cannot stand by, and with as little difficulty vindicate, as some Passages in the New Testament (d): And therefore as to our Friends Confession, that we were raised up TO OVERTURN THE WORLD, that may be an Error of the Press: I will not believe them to be *Will. Caton's* Words, unless I could see the Original Copy.

(d) *Vindiciae Veritatis*, &c. p. 2. printed 1703.

*Dissenter*. This is like *Geo. Whitehead* (e). No, it is no Press Error; for there are two Books containing the same Words, that in *Octavo* printed 1658, that in *Quarto* printed 1671: Besides, to call for Original Copies, as *Whitehead* did, when Books are printed and reprinted 40 or 50 Years after, none would offer at such a guilty Excuse but a *Quaker*.

(e) See his *Answer to the* &c. p. 24.

*Churchman*. Well! But I shall offer some corroborating Proofs out of the *Quakers* Books, that their Design was TO OVERTURN THE WORLD; and first of Monarchy.

(f) *Primitive Christianity*, &c. p. 10.

"The Lord is risen to overturn Kings and Princes, Governments and Laws. And he will change Times, and Lands, and Governments; and there shall be no Kings ruling, but Jesus; nor no Govern-

(g) *Primitive Christianity*, &c. p. 10.

(h) *Primitive Christianity*, &c. p. 10.



Government of force but the Government of the Lamb, nor no Law of effect, but the Law of God: All that which is otherwise shall be ground to Powder (a).

(a) Burroughs  
his Works,  
p. 244.

II. But as for this People (i.e. Quakers) they are raised of the Lord, and established by him, even contrary to all Men; and they have given their Power only to God, and they cannot give their Power to any Mortal Men, to stand or fall by any outward Authority; and to that they cannot seek (b).

(b) See who  
seek more,  
p. 507. *ibid.*

III. To all you that desire an Earthly King in England, Presbyterians or others—Do they not in this crucify Jesus?—Are not all Elders that doat so much of an Earthly King, Traytors against Christ?—Do you read there were any Kings since the Days of Christ, but among the Apostate Christians. And we know that these Kings are the Spiritual Egyptians got up since the Days of the Apostles (c).

(c) Several Pa-  
pers given forth  
by Geo. Fox,  
writ 1659,  
printed 1660.

IV. Oh! What Sincerity was once in the Nation (said Geo. Fox to the Council of Officers, 1659. p. 7.) What a dirty nasty thing it would have been to have heard talk of a House of Lords amongst them. Reader, you see what were the Quakers Principles in the beginning, and they now tell us they are still the same.

V. Let all Abby Lands, Glebe Lands, that are given to the Priests, be given to the Poor (d). And let all the Great Houses, Abbies, Sreeples-houses, and Whitehall, be for Alms-houses (e).

(d) Like their  
Brother Judas.  
(e) Geo. Fox  
to the Parlia-  
ment of the  
Commonwealth  
of England,  
p. 8.

VI. Sell all the Glebe Lands, and the Bells, except one in a Town, or two in a City, to give notice of Fire; and all the late King's Parks, and his Rents, and the Abbies; so let them be sold, and the Colleges sold.—For we declare with our Hands, and with our Lives, and Estates, against the Ministry that take Tythes, and the Setters of them up, and the first Authors of them, and the Laws that uphold them (f). And consequently our present Gracious Queen, for her singular Bounty out of her Revenue, to the poorer Clergy: For they tell us they do not blush to declare publicly, that their Principles are not changed, but the very same, without any Alteration, that they were in the beginning, as above quoted.

(f) Several  
Papers sent to  
the Parlia-  
ment, July  
1659, inscribed  
by above 7000  
Quakers.

VII. A few plain Words to be considered by those of the Army that would have a Parliament chosen by the Voices of the People, &c. wherein is shewed, that a Parliament so chosen, are not like to govern for God, or the good of his People. Consider these things (says Fox) which I declare unto you, concerning the choosing of Parliaments by the Voices of the People, p. 29. You are not like to see your Desires fulfilled, by a Parliament chosen by the Voices of the People, p. 91. The choosing of Parliament-men, according to the Custom of England, which is called its Birth-right, stands in respect of Persons, and not in Equality, p. 92, 93. And we see the People have been in great Blindness in contending for Parliaments so chosen, p. 149. Again, it is God's proper Right to give Laws unto Men. Now in this Particular also Man hath set himself in the Seat of God, and so hath dishonoured the one Law-giver by setting up many Lawgivers, p. 150. Now mark and consider these things, seeing that the Righteous are fewer in number than the Unrighteous, and that the Law-wakers are chosen by most Voices, how are the Righteous like to be preserved by Laws that are so made? p. 159. And I must deal plainly with you (says Fox) in the Sight of God, who hath made me a Prophet to this Nation (g).

(g) See Geo.  
Fox jun. his  
Works, printed  
1665, for more  
of this seditious  
Doctrine.

as Quaker. Friends Intentions are honest; thou art an Apostate Adversary, and an Enemy to Truth (h).

(h) See Geo.  
Whitehead's  
Truth and In-  
nocence, &c.

Dissent. Honest, what have you the Impudence to palliate and excuse

cuse

cuse this seditious Doctrine, which tends to unhinge the Government, and to subvert the Liberties and Privileges of *Englishmen*? Are you not ashamed to re-assert all your old seditious Principles, and to tell us, you do not blush to declare publickly, that your Principles are now the same they were in the beginning, and that without the least Alteration? Come, pray go on with a few more Particulars of their Antimonarchical seditious Principles, and see if you can make them blush, and beg the Government's Pardon, and say they are not now of the same mind, which is the least they can do.

*Churchman*. Well, observe then these following Hints of the same nature.

VIII. *A Running to the Powers of the Earth. What have you Ministers lost the Lord to be your Strength, that you must flee to Men for help? Must they make Laws to establish you, and set you up? Is not this the Whore that rid upon the Beast, and that the Beast carry? You (the Parliament) do but cause the People to drink of the Whore's Cup; and you are but them (i.e. Beast) which carry the Whore, viz. the false Church; and this is plain dealing, to tell you the Truth; for we are gathered up into the Life, which the holy Men of God lived in, and are fallen from the World, and its Ways, and Nature, P. 50. The Father bears witness of us, and therefore our Witness is true (a).*

IX. *Dreadful is the Lord and powerful, who is coming in his Power to execute true Judgment upon all you Judges, and to change all your Laws, ye Kings, and all your Rulers must down and cease. And all you underling Officers, which has been as the Arms of this great Tree, all your Branches must be cut down; for you have been the fruitless Branches, grown on the fruitless Tree. Sing all ye Saints and rejoice, clap your Hands and be glad; for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables. All this Tree must be cut down, and Jesus Christ (in Us) will rule alone: So you must be cut down with the same Power that cut down K. Charles I. whose Family was a Nursery for Papists and Bishops (b).*

X. *Sound the Trumpet, sound an Alarm, call up to the Battel, gather together for Destruction, draw the Sword, hew down all the Powers of the Earth, slay Baal, Baalam must be slain, all the Hirelings must be turned (viz. banished) out of the Kingdom, and thou Beast (i.e. Civil Government) and thou false Prophet (i.e. Church) must into the Fire, Lake and Pit, the Lord hath spoken it (c).*

XI. *Put on your Armour, gird on your Sword, lay hold on the Spear, and march into the Field, and prepare your selves to the Battel; for the Nations doth defy our God, and say, Who is the God of the Quakers, that we should obey him. Arise, arise, sound forth the Word of War and Judgment in the Ears of all Nations that will not come under our Law (d): Stand upon your Feet, and appear in your Terror as an Army with Banners, and let the Nations know your Power, and the Stroke of your Hand: Cut down on your Right Hand, and slay on your Left, and let not your Eye pity nor your Hand spare, but wound the Lusty (e), and tread down the Honourable of the Earth; give unto the Great Whore double (i.e. Church of England (f)). And W. Smith's Dialogue recited in the Introduction, tells you, that they mean the Church of England to be this Whore thus threaten'd.*

*Dissenter*. I think you have made it plainly appear from their Books, that their Design was, and doubtless still is, to overturn the World, as they confess: For here it is plain, that none are either to be spared or pitied, no not from the King on the Throne, to the Beggar on the Dunghill;



Dunghill; not a Judge, not a Justice, not a Lawyer, not a Constable, no, not any one Ruler, that will not come under the *Quakers* Laws and Government; but all must be cut down with the same Power or Instrument, or an Equivalent, that cut down R. C. I. And Reader, judge whether that was all Spirit, and no Steel: And they tell us their Principles are the same still, only they can word the Matter otherwise, as G. Whitehead says, yet mean the same thing (a). But now your hand is in, pray let us have a few Particulars more of their Diabolical Furies; for I find by the Title of the last Book, the World's People were not to see it, by the Title thereof, viz. *This is only to go among Friends*.

(a) Counterf. Convert. p. 72.

Churchman. Sir, I am glad you have a true Sense of the Spirit of *Quakerism*; for hitherto I have found but few that have regarded all Discoveries that have been made of the Danger of *Quakerism*, but have been possess'd, as with a deaf Ear, through the Charms and Delusions of the *Quakers*, as if they meant all Spiritual, tho' they tell you as plain as plain can be, in their Books, that all this cutting down shall be with the same force, and by the same means, that the King's Head was cut off by. And as a Sign that their Principles are still the same, they will not observe the 30th of January, but open their Shops in contempt of the Law in that case made and provided (b): So that it seems to me much like, as if I saw the City of London on fire in several Parts of the Suburbs, and should run about the City crying, Fire! Fire! but the Citizens were so busied, viz. Fiddling and Dancing, that they would take no notice thereof, until it was about their Ears. However, since you call for more Particulars, you shall have them.

(b) As at Yarmouth the last Year two Quakers cited before the Commissary Court, justified their Contempt.

XII. I will hold my Peace now no longer, saith the Lord, as concerning this Evil, which they commit against my Chosen; but will utterly subvert and overturn them, and bring the Kingdoms and Dominions, and the Greatness of the Kingdom under the whole Heavens into the Hands of the Holy Ones (c) of the Most High, and give unto my Son, and his Saints, to reign over all the Earth, and take all the Rule, and Authority, and Power, that shall stand up against my Son in his Saints: And I will put my high Praises into their Mouths, and a two-edged SWORD into their Hands, and they shall execute Vengeance upon the Heathen (d), and Punishment upon the People, and shall bind their Kings in Chains, and their Nobles in Fetters of Iron, and execute upon them the Judgment that is written in my Eternal Decree, saith the Lord. Given forth under my Hand, as the Lord himself gave it into my Heart to see, and into my Mouth to speak, and my Hand to write, this 25th Day of the 7th Month, 1656 (e).

(c) Meaning the Quakers, whom they say are in the Truth, and none but they. The Qua. Challenge, &c. p. 32.

(d) Viz. All Christians of all Persuasions, look to it, for this is one of the Quakers Prophecies.

(e) See Fisher's Works in Folio, p. 20.

XIII. We stand Witnesses against Parliaments, Councils, Judges and Justices, who make or execute Laws in their Wills over the Consciences of Men, or punish for Conscience sake, and to such Laws, Customs, Courts, or usurp'd Dominion, we cannot yield our Obedience (f).

printed 1656, and reprinted 1679. (f) Bur. Works, p. 501.

XIV. Why was Stafford's Head cut off, and Canterbury's, and Charles Stuart's, as Traytors, for endeavouring to subvert the Fundamental Laws of England, p. 79. Charles Stuart and his Lords committed Men, and early he heard of it in Parliament, the third Year of his Reign, and for his other Arbitrary Actions, and what followed thereupon, and beset his Particular, need not be mentioned, being recorded every where in the Blood and Misery of the late Wars: And the Destruction of him and his Family, the dreadful Examples of God's righteous Judgments, who renders to every one according to his Deeds, p. 95. The Common Enemy Charles Stuart, &c. And forget not the wonderful Deliverance from them, all which the Right

Hand

(a) Was this done with a Spiritual Axe? Hand of the Lord effected, p. 96. To conclude, in the beginning of the Long Parliament was set at Whitehall Gate, a Guard, to hinder the People, yet thus must which flocked out of the City to Westminster, to complain of their sufferings all Rulers, by the Bishops, which Charles Stuart called Tumults, and so found fault with Judges, Justices, Lawyers, it; and by that Guard one of them was slain, at the Place of the shedding of whose Blood was Charles Stuart's Head struck off (a), and his Blood poured forth on the Ground, a remarkable Record of the Righteous Judgment of God (b).

(b) The West answering to the North, &c. by G. Fox and others. XV. We are dreadful to the Wicked, and must be their Fear; for we have chosen the Son of God (i. e. the Light within) to be our King, and he hath chosen us to be his People: And he might command Thousands and Ten Thousands of his Saints at this day, to fight in his Cause; he might lead them forth, and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors; but (say they, p. 9.)

(c) The Quakers Declaration subscribed by 15 of their Leaders, printed 1659, p. 8, 9. we cannot yet believe he will make use of us in that way, tho' it be his only Right to rule in Nations, and our Heirship to possess the uttermost Parts of the Earth; but for the present we are given up to bear and suffer (c).

Dissenter. By this, and many of the foregoing Particulars, it is plain, that the Quakers, not only can fight, but have put in their early Claim to their Right of Heirship, tho' for the present they think it not proper to enter the List. But pray, do they mean that their Light within is the Son of God?

Churchman. Yea, their Light within, is both their Son of God, their Christ, their King, yea their God: And this I shall make appear from one Instance, tho' I could produce fifty, and that from the following 16th Particular.

XVI. Ye fight against me (saith the Lord) the Light and Life within you. I'll make you know, that I the Light am a consuming Fire. I matter not what Name ye are called by, whether it be King, or Protector, Prince or Noble, or Lord, or Judge, or Justice, or Parliament, or Lawyer, or gathered Churches, or Army, or Gentry, or mean Men, or Beggars. (Mark.) I the Light made you all of one Blood, I formed you all of the Dust, I breathed into you the Breath of Life, p. 6. I'll burn within and without, I'll strike with Astonishment, I'll bring Plagues within, and Plagues without, until I have destroyed all you mine Enemies, who will not own me the Light within. I, the Light, will overturn Kingdoms and Nations, and Rulers of all sorts, and Armies, and gathered Churches, which will not own me, the Light, in them: I'll tread you like Mire and Clay in the Streets: And I'll make you know, that I the Light am the True Eternal God, which created all things; and that by me the Light with-

(d) The Words of the Everlasting and true Light, who is the Eternal and Living God; by G. Fox jun. in, all things are upheld, and that there is not another besides me that can save: And whatsoever you suffer for my sake, I will be your great Reward; and I will be your Dread, and you shall be the Dread of Nations; and I will reign over you, and you shall reign over the World; and even as I am, so shall ye be also (d). [viz. Eternal Gods.]

(e) G. Whitehead's Truth and Innocency, his Innocency triumphant, &c. Qua. Soft a little; we do not mean that all the Clergy should be banished, nor all the Rulers, &c. should be slain with the same Ax K. C. I. was slain: The Words should run thus, Do not cut down all the Rulers, do not slay on both hands, have some pity, &c. Friends Intentions are honest (e).

Dissenter. Why do you tell us the Words should run so and so, and cry soft a little? Are not your Words plain, and easy to be understood? By your Rule I will excuse any Treason: O for shame blush, and retract



tract these your bloody, treasonable, and blasphemous Principles.

*Quaker.* I perceive whereabout you are; you would incense the Government against us, and raise a Storm of Persecution: *Is not this a plain contradicting the Government, which has been pleased legally to recognize us as Dissenting Protestants? And is not this to confront and oppose the Government's Acceptance of our Declaration and Confession, viz. That the Holy Scriptures of the Old and New Testament were given forth by Divine Inspiration, as one Condition of our present Liberty, wherein we are believed and tolerated by the Government? Thus do you contradict, and consequently affront the Government (a).*

(a) The Count.  
Conv. Preface,  
Antichrist in  
Flesh unmask-  
ed, &c. p. 6, 7.  
bosh by Geo.  
Whithead.

*Churchman.* Mark how the *Quaker* stands upon his being believed by the Government, in his Confession, That the Holy Scriptures of the Old and New Testament were given forth by Men divinely inspired: And that such as discover his Insincerity herein, oppose and confront the Government, since that Confession was one Condition of his Toleration, how insincere soever it was. Now is it not common in many cases, which come before the Parliament, for one Party to oppose the other, whilst neither oppose the Government. And for this we have many Precedents in Sacred Writ, particularly in the Story of the *Gibeonites*, *Jos. 9. viz. And when the Inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai, they did work wilily and went and made as if they had been Ambassadors (b), and took old Sacks upon their Asses, old Shoes, and clouted upon their Feet, and old Garments, and mouldy Bread, and went to Joshua, and said unto him, and to the Men of Israel, We be come from a far Country, &c.*

(b) Even so did  
the Quakers  
make as if they  
had been Chri-  
stians.

Now by this Craft they obtained a League, and for the Oath sake which the Princes of the Congregation had sworn, this League was kept; yet not so, but *Joshua* cursed them for their Hypocrisy, and made them Hewers of Wood and Drawers of Water unto all the Congregation, because by their Craft they beguiled good *Joshua*, and all the Princes of the Congregation of the Children of *Israel*: Tho' they never pretended they were moved of God, that they spake from the Mouth of the Lord: Tho' they never, that we read of, set up private Meetings, to draw Disciples after them, nor yet to revile either the Ministers or Magistrates of the Jewish Church, as the *Quakers* have most audaciously done the Christians. Neither did they declare in Print, that their Design was to overturn the World, to slay and banish all their Ministers and Magistrates, as the *Quakers* have done, as above quoted. Now to bring this Matter home to our present Case, let us recite the *Quakers* Confession to the Parliament touching the Scriptures, and see how it quadrates with their avowed and printed Principles, said to be wrote from the Mouth of the Lord, and by the Movings of his Holy Spirit; in order to shew, that the *Quakers* Hypocrisy far exceeds the *Gibeonites*.

### The Quakers Confession to the Parliament.

**I** Believe with my Heart and confess with my Mouth, the Sacred Scriptures to be Divine, and left us by Men inspired by God, as an exact Rule of our Faith and Behaviour (c).

(c) See Mr.  
Croese Gene-  
ral History of  
Quakerism,  
&c. p. 112.  
printed 1696.

For a proof of the *Quakers* Hypocrisy herein, and to shew they did not believe a word of this their Confession, I shall at this time produce but one single Instance wrote by one of their own Prophets, and Son of Thunder, *Edward Burroughs* (d), and recommended into the World

(d) Edw. Bur-  
roughs in his  
Works, p. 48.

by Geo. Fox their great Apostle, Geo. Whitehead the great Defender of Quakerism, Fra. Howgill their great Scribe, whose Works are likewise reprinted in Folio, Josiah Cole another of their Prophets; all great Preachers, Writers and Travellers for the Propagation of Quakerism, besides their Clerk Ellis Hook, who had 50 Pound per Annum for writing and other Services, besides other Perquisites. I say, in direct opposition to the recited Confession, the said Edward Burroughs thus wrote in a Book in 4to, Anno 1659, and since reprinted in his Works in Folio, 1672, and recommended as aforesaid by Fox, Whitehead, Howgill, Cole, and Hooks, saying thus, p. 485. *That the Scriptures are not the standing Rule, neither do they teach to worship and serve God.*

Now if they neither teach to worship nor serve God, how could they make such a hypocritical Confession, otherwise than occasionally to make that a Condition of their Toleration, of which they did not believe a word, as I shall in the sequel of this Treatise farther demonstrate, and that from divers of their Books wrote by their most celebrated Authors? And this puts me in mind of Arius their Predecessor, who in like manner dissembled the Faith of one Substance to Constantine the Emperor, who in his Confession thus said and subscribed, viz.

*I believe in one God the Father Almighty, and in Jesus Christ his Son, who was begotten by him before all Ages, God the Word, by whom all things in Heaven and Earth was made, who came down and was incarnate, who suffered and rose again, and ascended, and shall come to judge the Quick and the Dead; and in the Holy Ghost, the Resurrection of the Flesh, and the Life to come: In one Catholick Church of God, from one End of the World to another. This we believe, as God shall judge us, now, and in the World to come (a).*

(a) Hist. So-  
crates, cap. 58.

The Emperor Constantine was a good Man; and when Arius subscribed the recited Creed, and also swore that he believed as he had written, his Subscription was for a time accepted, until some found out the Cheat: For he had wrote a Paper containing what he did really believe, and put it under his Coat next to his Breast, and when he swore he did believe as he had writ, the Emperor thought he meant the Confession he subscribed. Oh no! he meant in the Paper he had wrote and put under his Coat. In like manner, our Parliament take the Quakers Confession to be real, when, alas! they mean their own Books to be given by Divine Inspiration, and not the Scriptures: And thereupon they read their own Books in their Meetings for Worship, and that as the Word of God, as I shall yet more largely shew; whereas they (as above quoted) affirm, *That the Scriptures are not the standing Rule of Faith and Practice, neither do they (say the Quakers) teach to worship or serve God (b).*

(b) So teach  
Burroughs,  
Fox, White-  
head, Howgill,  
Cole, &c.

Nor have the Quakers in 50 Years together, ever read, or in their Books recommended to be read, one single Chapter either of the Old or New Testament, in their Meetings for Worship: And why should they, since they are taught by their Prophets and Apostles, that they neither teach to worship or serve God? Nay moreover, one of their eminent Prophets, George Bishop (c), affirms, *That it is the highest Blasphemies to call the Scriptures the Written Word of God.* Only Occasionally, they with the Gibeonites, the Arians, and other Hereticks, to gain their Point, can say and subscribe any thing, how contrary soever it be to their Faith and Persuasion.

(c) Memo. To-  
bel. p. 32.

Thus I have shewn, that the very Condition upon which the Quakers obtained their Toleration, touching the Scriptures, was on their part a

meer



meer Cheat, and carried on with the profoundest Dissimulation, which is the thing I oppose, and therein am not at all afraid to confront the *Quakers* deep Hypocrisy; but not the Government; no, by no means far it be it from me, no more than I confront good *Joshua*, and the Princes of *Israel*, for their being beguiled by the crafty *Gibeonites*, or that excellent Emperor *Constantine*, who was mistaken in *Arius*, thinking him sincere when he subscribed the recited Creed, swearing that he believed as he had written, whilst he only meant the Paper he had written, and put under his Coat: For the best of Men mean as they speak, and thinking others do the like, are too often mistaken.

Thus you see the *Quakers* extremely concerned, that any should confront the Government; but of all Men, I wonder they do not blush to mention it; for no sort of People ever so confronted Government, of which I shall give a pregnant Instance. Confront, did I say? nay, censure and condemn both the Government and the Governours, even all Kings, Queens, Parliaments, Judges, Justices, Lawyers and Constables, and that as cumbersome Trees that stood in their way, fit for nothing but to be cut down, and cast into the Fire of their Indignation; especially when the Reader compares the sixteen foregoing Particulars with their late Address; together with their Vengeance to be executed upon the Clergy, and the Setters of them up, and consequently her Sacred Majesty *Q. Anna*, who out of her Royal Bounty has given a part of her Revenue towards the better Support of the poorer Clergy; namely, *First Fruits and Tenths*, whose Livings are but small, and the smaller who have of the *Quakers* in their Parishes, who sacrilegiously detain the Tenth Part of their Dues, under pretence of their being false Ministers; and that too, because they preach out of the Bible, as I shall shew anon. Nay, not only false Ministers, but Witches, Devils, Thieves, Robbers, Antichrists, *Satanists*, Bloodhounds, Jesuits, and what not, that may render them odious to the People; all which both reflect upon, and confront her Majesty's most Gracious Act of Christian Charity, which I could not well pass by in this Place, but record it as a Monument of her Vertue, and as a sweet smelling Savour to God and his Church in Generations to come.

*Dissenter*. But what Address do you speak of, have they given any Address since her Majesty's Victories at *Vigo* and *Hochstet*, &c?

*Churchman*. Yea, but that I may set *Quakerism* in this place in its true light, and shew how the *Quakers* confront the Government, I will first recite an Address made by the Members of the Church of England, to her Majesty; and an Address made by the Dissenting Ministers in and about London, as in the Gazette from Thursday Sept. 26, to Monday Oct. 2. 1704.

*First the Church of England Address.*

*Dread Sovereign,*

**W**E your Majesty's most dutiful and loyal Subjects humbly beg leave to congratulate the Glorious and Compleat Victory obtained by your Majesty's Army, and the Allies, under the Command of the Duke of Marlborough, whose incomparable Conduct and intrepid Valour, by the Blessing of God, have rescued the Empire from immediate Ruin, preserved many Princes and Countries from Destruction, besides other wonderful Advantages to the Common Cause, and unquestionably retrieved the antient Honour of England; visible Rewards from Heaven of your Majesty's transcendent Piety.

The

The blessed Influence of your Majesty's most Auspicious Reign have revived the drooping Spirits of your People : The Martial Genius of England shines again in its former Lustre, brings Comfort and Relief to your remotest distressed Friends, and in all Places striking Terror in your Enemies, who no more will find their Account with England, from a lingering unactive War.

For as in the Days of your most Renowned and Warlike Ancestors, your Armies (Madam) reap Lawrels at vast Distances upon the Continent, while your Royal Fleet commands the Ocean, and the whole Naval Power of France dares not dispute your just Dominion, but flies before your Admiral, on their own Coasts, tho' so very far from yours.

We pray to Almighty God for your Majesty's long and happy Reign over us, and that your Royal Hands may be strengthened daily against all your Enemies, that the Church of England by Law Established, (that constant Object of your Princely Care and Bounty, which is illustrated by your unexampled Charity to your poorer Clergy) may be for ever protected and made safe against all her restless, but causeless Enemies.

And may these prosperous Advances of your Majesty's Arms, by Land and Sea, be attended with such other Glorious Successes, as will oblige the Grand Disturber of Christendom to a Peace, that your Majesty shall judge to be honourable and safe : For we are certain such a Peace will vindicate the Honour of your Royal Authority, secure the Liberties of Europe, and establish and maintain the Rights, Happiness and Tranquility of all your own Dominions, and not need to be explained or rectified at the Expence of a New War.

### The Protestant Dissenters Address.

May it please your Majesty,

(a) G. Whitehead, &c. It is not time for you to learn this Example :

**H**aving offered our solemn Praises to Almighty God, on the Day appointed by your Majesty's pious Proclamation (a), we crave Leave to congratulate your Majesty upon the Glorious Victories obtained by the Forces under the Command of the Renowned Duke of Marlborough, whose extraordinary Courage, Conduct and Fidelity, demonstrate your Majesty's great Wisdom and Care of your Kingdoms Happiness in the Choice of a Captain General.

We sincerely rejoice in the Divine Favour, that hath signally rewarded your Majesty's firm Adherence to the Protestant Religion, your Christian Moderation, and earnest Concern for the Union and Welfare of all your People, by making you the chief Instrument of preserving the Reformed Religion and Liberties of Europe, rescuing the distressed Empire from immediate Ruin, and reducing the exorbitant Power of France.

Permit us to assure your Majesty, that our Principles oblige us to adhere to your Royal Title, and that from a just Sense of our Duty and Interest, we will fervently pray for your Majesty's long Life, attended with such Success to your Arms and Counsels, as shall issue in a safe and honourable Peace, the Relief of the Oppressed Protestants abroad, and the Security of the Protestant Succession at home, together with such Unity and Reformation of Manners among all your Subjects, as becomes these eminent Favours of Providence.

The



The Quakers Address to Christendom's People, viz.  
Of Wars and Bloodshed among Professions of Christianity.

O Christendom's People! your Case is very sad:  
Your bloody Acts the Lord abhors, and Deeds that are so bad.  
You do profess to love the Lord, and yet your Brethren hate:  
Therefore your Prayers are abhor'd, because they are Deceit.  
You fast and pray, and desire you may your Brethren overcome:  
You kill and slay, and take the Prey, and then thank God when Murder's done.  
Therefore, ye Hypocrites, cease, and go no farther,  
For God accepts no Thanks of you for Murder.

John Love.

Quakers. Friends Intentions are honest (a); some busy and forward (a) G. Whitehead's Truth and Innocency, p. 30.  
Priests conspire to load us with Calumnies, endeavouring to stir up the  
Magistrates against us: It is certainly one of the hardest things in the  
World, that we must not give our own Sense of our own Words (b). (b) W. Penn's Preface to

Churchman. Honest! Why does the Quaker thus manifest his Impu- Dan. Phillips's Book, Vindiciæ Veritatis, &c. printed 1703.  
dence? Are not their Intentions known by their Words, and their  
Words by the common Usage of Speech? As for Calumnies, let him  
look into the Sixteen Particulars, where, as in a Glass, they may behold  
the Features of Quakerism in its Primitive Dress: And is it the hardest  
thing in the World, that a Quaker may not give contrary Senses to their  
Words? All Traytors, Fellons, and Robbers, may plead the same, and  
give them but leave to explain their own Meanings of their Words and  
Actions, and who then will be found guilty? So that all this is out of  
doors, we must understand one another by the Rules of speaking Eng-  
lish; and therefore let this their Address be as a Map to shew the Spirit  
of Quakerism, in this point, who not only refuse their Assistance against  
the exorbitant Power of France, but dehort others from the National  
Service therein, who not only condemn the Proceedings of her Majesty,  
the High Court of Parliament, and our Naval Forces, but confront the  
Government.

Dissenter. But is this Speech of theirs true in Fact? Next, is he an  
approved Quaker, and owned by them? For the tendency of these scan-  
dalous Verses are seditious in the nature of them.

Churchman. True in fact they are: for on the 17th of December, 1702,  
being the Day appointed by her Majesty's Proclamation for a Day of  
Thanksgiving for the Victory at Vigo, this John Love cleaved upon the  
Wall of the Parish Church of St. Andrew, in the time of Divine Ser-  
vice, those scandalous Verses, for which on the 19th Day of the same,  
he was set in the Pillory.

II. That he was owned by the Quakers then present, is as plain; for  
one of them, namely, John Tiddiman, a rich Farmer near the Place,  
embraced him in his Arms, and as a Token of his Unity with his suf-  
fering Friend, kissed him with all the Dirt and Filth upon his Face; nor  
did one Quaker in particular, nor the Quakers in general, ever (that I  
could hear of) condemn that Action of his; for why? It was accord-  
to their ancient Principles.

III. He is one of their great Speakers by the Spirit, and therefore his  
so speaking is of greater Authority than the Scriptures, according to  
G. Whitehead's Doctrine (c). (c) Truth de-  
fending the  
Quakers and  
their Prin-  
ciples, p. 7.

IV. He preached after this in many great Towns, as *Cambridge, Mildehall, Newmarket, Thetford, Norwich, Yarmouth*, and many other Places, not only in their Meetings, but in the Market-places, Church-yards, Streets, &c. where he was accompanied with the *Quakers*, particularly at *Mildehall*, where he stood on the Church Wall, near the Market-place, was pulled down by Mr. *Coe*, then Churchwarden, and carried before Justice *Taylor*, and still accompanied by *Edward Peachy* their Speaker, and many other *Quakers* of that Town, as also by *Edward Deeks Tanner* of *Bury St. Edmunds*, an eminent *Quaker*, and that with a general Approbation.

V. And the Summer before, when his Grace my Lord Arch-bishop of *Canterbury* was at the Office of Confirmation, this *John Love* went into the Church and opposed him, and for this Example he may produce 50 Instances in *Geo. Fox's Journal*; so that he was a right *Quaker*.

VI. This Story I printed in the Preface to my Book, *Quakerism drooping*, &c. high two Years ago, and to this day they never disowned either this *John Love* or his Practice, either as to the scandalous Verses on the Government, or his Opposition to the Bishop; so that it is plain the *Quakers* generally own both him and his Practice.

VII. You may observe in the Protestant Dissenters Address, that they on the very Day appointed by her Majesty's Proclamation for a Day of Thanksgiving for the Victory at *Hochstet* kept it solemnly; but the *Quakers* on that very Day opened their Shops, and followed their Worldly Affairs in contempt of our Sovereign Lady Queen *Ann*, her Crown and Dignity; all which shew that *Quakerism* is all of a piece.

VIII. Neither have the *Quakers* given any one Address to her Majesty, expressing their Joy for the Victories obtained by the blessing of God upon her Arms: No, not one Token of their Thanksgiving to God have they publicly manifested for all the great Victories by Sea and Land, which shew plainly what Kidney they are of, notwithstanding they see the *Gazettes* filled with Loyal Addresses to her Majesty for many Months together, joying and rejoicing for the good and great Success obtained through the Divine Providence.

Dissenter. I perceive by what is said, the *Quakers* rather mourn than rejoice at her Majesty's good Success upon her Arms, and by their recited Address of Congratulation, they by Implication rather charge the Government to be guilty of Murder, &c. than seem thankful to God for the Victory obtained by her Majesty's Arms. Pray were they always against fighting?

Churchman. Yea, when it was in defence of the Protestant Religion as by Law established, and by the Church of *England* professed; but great Encouragers of *Oliver*, when he fought against Kingly Government, the Bishops and Episcopacy. For this I will add to the foregoing 16 Particulars, 4 more out of 40 I could mention, that thereby it may yet more plainly appear, if more plainly can be, that their Design was, and their Principles being now the same, still is, to overturn the World, so that there shall not be left one Stone upon another, viz. not a Ruler, a Judge, a Justice, a Lawyer, a Constable, nor a Clergyman, to be left alive in *England*: And the four following Particulars will be as a Key to the 16 foregoing, to unlock their *Magnum Mystrium*, viz. shewing the Means whereby to effect the End designed, namely, overturning the World. I shall begin with a Letter from *Geo. Fox*, the Founder of this Mischief, to *Oliver Cromwell*.



Dear Friend, *James Fox to some of the Friends of the Yearly Meeting, 1755.* XX  
 XVIII. Be still, and in the Council of God stand, and that will give thee  
 Wisdom to frustrate Mens Ends, and calm Mens Spirits, and trouble  
 Men under thee: Arise and stand up in the Power of the Lord God,  
 [as the Lamb's Authority] and fear not the Face of Man, but fear and  
 dread the Lord God: Then his Presence, and Wisdom, and Counsel, thou  
 shalt have to throw down the Rubbish, and quell all the bad Spirits under thy  
 Dominion. Therefore live in the Power of the Lord God, and feel  
 his Hand that is stretched out over the Nations, and their Quakings and  
 Shakings are but entering. So this is the Word of the Lord God to thee, as  
 a Charge to thee from the Lord God, &c. (a) *Geo. Fox, 1656.*

XVIII. Friend, thou shouldst have invited all Christians upon Earth, in  
 all Nations, that are against Popery, for thou hast had Authority, stand to  
 it, lose it not nor abuse it, nor let any other take thy Crown. And thou  
 hast had Power over Nations, for Nations begin to be on heaps, and invite  
 all them that profess against the Pope, in all Nations, to join with thee against  
 him: And do not lose thy Dominion nor Authority, nor the Wisdom of God,  
 but with that thou mayest order all things. And let thy Soldiers go forth with  
 free and willing Heart, that thou mayest rock Nations as a Cradle. This is  
 a Charge to thee in the Presence of the Lord God. I am a Lover of thy Soul  
 and Eternal Good, an Establisher of Righteousness. (b) *Geo. Fox, 1656.*

Observe, Is not this a just Authority, which is great a Prophet as  
 Fox exhorts him to stand to, and not to lose or suffer any to take his  
 Crown? And yet this Authority is to be defended and enlarged by Sol-  
 diers, who are hereby charged to go forth with a free and willing  
 Heart, and to keep in the Fear of the Lord, which argues they were in  
 the Fear of the Lord, and so either Quakers, or as good as Quakers.  
 Here we see were notable Addresses to Oliver, no charging him with  
 Murder, Hypocrisy, Slaying and taking the Prey, as in their Speech a-  
 bove recited, against her Majesty's Victory. They cannot call her,  
 Dear Friend, nor give any Encouragement to her Army.

XIX. O Oliver, hadst thou been faithful, and thundered down Decem-  
 ber, the Hollander had been thy Subjects and Tributary, and Germany had  
 given up: thou hadst done thy Will, and the Spaniard had quivered like a  
 dry Leaf. The King of France should have bowed under thee by Neck,  
 the Pope should have withered as in Winter, the Turk in all his Palace should  
 have smok'd: Then shouldst not have stood trifling about small things, but  
 minded the Work of the Lord, as he began with thee at first. Sober Men  
 and true Hearts took part with thee (c). O take heed, and do not flight  
 such, lest thou weaken thyself, and not disown such as the Lord hath owned.  
 Thy Dread is not yet all gone, nor thy Amendment: Arise, and come forth,  
 for hadst thou been faithful, thou shouldst have crumbled Nations to Dust,  
 for that was thy Place, &c. (d) *Geo. Fox.*

Observe, Whether these Proceedings did not tend to the end for which  
 they confess they were at first raised, namely, to overturn the World, let  
 the World judge. Besides, the Success here spoken of, and which Fox  
 encouraged to, was to be by force of Arms, and that by sober Men  
 and true Hearts, i. e. Quakers, and others: Such he exhorts Oliver not  
 to flight, nor turn out of the Army, but now not a word of Encou-  
 ragement to her Majesty's Arms, nor true-hearted Quaker will now fight  
 for her, and its now deemed and charged by the Quakers to be Mur-  
 der, Killing, Slaying, Taking the Prey, Hypocrisy, bloody Ads which  
 the Lord abhors.

XX. The same Fox, in the Name of the Church of Christ and Elect Assembly known in the Nation by the Name of Quakers, concludes one of his Addresses to Richard Protector in the same Book thus. *The Lord God Almighty preserve thee in his Wisdom, and Council, and Strength, over the Heads of his Enemies in thy self, and in the World both. — And Friend, take heed of putting off honest godly Men out of the Army [or putting them out of their Places, being Justices of the Peace,] in so doing thou wilt lame thy self, and weaken thy Authority, and remove thy self out of the Hearts of them that fear God,* p. 47, 51. ib.

And when Richard was gone off the Stage, and the Officers of the Army in Power, then Geo. Fox address'd himself to them, viz.

*And had you been faithful to the Power of the Lord God, which first carry'd you on, you had gone into the midst of Spain, to require the Blood of the Innocent, and have commanded them to have offered up their Inquisition to you, and gone over them as the Wind, and knockt at Rome's Gates before now, and trampled Deceit and Tyrants under, and demanded the Pope himself, and have commanded him to have offered up all his Torture-houses, his Wracks, and Inquisitions (which you would have found as black as Hell) and brake up the Bars and Gates, where all the just Blood has been shed.*

*This you should have seen done in the Power, you should have set up your Standard at Rome, and sent for the Turks Idol Mahomet; when all the People in the whole Christendom that feared God, would have said, These are the Men that are gone out for God's Cause. Many valiant Captains, Soldiers, and Officers, have been put out of the Army, — because of their Faithfulness to the Lord. — It may be for saying Thou to a single Person, or for wearing their Hat, &c. — O how are Men fallen from that which they were in at first (a); when thousands of us (Quakers) went in the Front of you, and were with you in the greatest Heat. O what a Sincerity was once in the Nation! What a dirty nasty thing it would have been to have heard talk of a House of Lords among them. — And if ever you Soldiers, and true Officers, come again into the Power, (i. e. Spirit) of God which hath been lost, never set up your Standard till you come to Rome, and it to be a top of Rome, then there let your Standard stand (b).* Geo. Fox.

Observe. He saith it was the Power of the Lord God that first carried them on (in their Rebellion) and had they been faithful, they should have required of Spain the innocent Blood there and elsewhere shed, and knock'd at Rome's Gate, and trampled Tyrants under, and demanded the Pope himself. And this they should have done as an Army. Is not this then justifying Fighting with carnal Weapons? Then Fox complains how they put out valiant Captains, Soldiers and Officers out of the Army for being Quakers, for saying Thou, and keeping on the Hat. Notwithstanding Thousands of them went in the Front, this was a time of Sincerity, when it was a nasty thing to talk of a House of Lords, King or Parliament. Thus have I shewn that Fighting with a Carnal Weapon is lawful by the Quakers Primitive Principles: And mark it that live until they have another Oliver, or one like him, that rise against King, Lords, Commons, and the Christian Religion; then will they reassume their ancient Principles, as in the case of their solemn Affirmation, which I shall come at anon. I shall conclude this Head with another ample Encouragement to Fighting (and could many more) from another of their Prophets, namely, George Roffe, in his Book, *The Righteousness of God, &c.* p. 11. viz. *To thee, Oliver Cromwell, thus saith the Lord: I had chosen thee among the Thousands of the Nations, to*

execute

Geo. Fox's (a)  
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execute my Wrath upon my Enemies (a), and gave them to thy Sword, with which I fought for the Zeal of my own Name, and gave thee the Enemies of my own Seed to be a Curse and a Reproach for ever, and made thee an Instrument against them—And many have I cut down by my Sword in thy Hand, that my Wrath might be executed upon them to the utmost, &c.

Again, Burroughs to the Quakers, on the same Head (b), You hath he chosen above all the Families of the Earth, to place his Name among you: Your Mother is a Virgin unspotted, your Seed shall become a great Nation, and your despised Government shall rule over Kingdoms, and your Laws shall all the Nations of the Earth become subject unto. Therefore you will be honour and exalt, and will establish your Kingdom in Peace for ever. Babylon is given you for a Prey, and the Riches of Egypt (c) is given you for a Spoil: All Nations shall call you Blessed, and of your Fulness shall they partake. Clap your Hands, and sing for joy, make War in Righteousness, and prepare your selves to do his Will: Let not your Hands be slack, neither be you slothful in our Lord's Design (d); but wound the Head of your Enemies, and manage War against Gog and Magog: Ride on and prosper, tread down the fenced Cities, and enlarge your Dominion, and let the Children of Strangers, who are of the Seed of Esau, be your Slaves and Bondmen (e). Put on Strength, O Arm of the Lord; O think upon and remember thy own former Bondage, whilst thou (O Seed of Jacob) was thy self a Captive in a strange Land: He is not wanting unto thee in Power, thou chiefest Son of his Love; Call upon thy God, and awake him to Vengeance, to smite and slay thy Adversaries, and to consume their Habitations off the Earth: It is time for thee to arise and work, for all the Princes of the Earth condemn thy Laws. How long, Lord, how long? When wilt thou appear to lay their Honour in the Dust of Confusion? Thy Host and Chosen wait for Commission from thee to do thy Will, that thou who art our God and our King, our Judge and our Lawgiver, whom our Souls have chosen, may for ever be exalted in thy Majesty, and Throne of Justice and Judgment; and thy Camp wait to see the Honour of Kings and Princes overthrown by thee, &c.

Let but the Judicious well observe the Contents of the foregoing 16 Particulars with these 4, touching Government; and then considering that their Principles are now the same that ever they were, and I think he will not call for Remarks, their Designs being so obvious. And the moving Cause to all these pernicious Principles, being their Contempt of the Holy Scriptures, wrote for our Learning, in Mat. 22. 31. Th.

3. 1. 1 Pet. 2. 13, 14, 17. Rom. 13. 1, 2, 3. is plain, which brings me to the second Head, namely,

**That the Quakers both condemn and deny the Scriptures (f).**

1. **T**hat the Quakers say, That the Scriptures are in no sense the Word of God (g). 2. That it is the highest Blasphemy to call them the Written Word of God (h). 3. That what is spoken from the Spirits of Truth in any (Quaker) is of as great Authority as the Scriptures and Chapters are, and greater (i). 4. That the Scriptures are not the standing Rule of Faith and Practice, nor do they teach to worship and serve God. Burroughs's Works, p. 485. 5. That they are Dust, Death, Serpents Meat, Beastly Ware, an Idol, &c. See Geo. Fox's News out of the North, p. 14. 6. That they are a tottering Foundation, a Graven Image, a Nose of Wax, a Lesbian Rule, &c. (k)

(f) Secondly, about the Scriptures.

(g) Bayly's Works, p. 295.  
(h) Menckel, p. 22.  
(i) Truth defending by Geo. Whitehead, &c. cap. 7.

(k) Fisher's Works, &c.

XX. The same *Fox*, in the Name of the Church of Christ and Elect Assembly known in the Nation by the Name of *Quakers*, concludes one of his Addresses to *Richard Protector* in the same Book thus. *The Lord God Almighty, preserve thee in his Wisdom, and Council, and Strength, over the Heads of his Enemies in thy self, and in the World both. — And Friend, take heed of putting off honest godly Men out of the Army [or putting them out of their Places, being Justices of the Peace,] in so doing thou wilt lame thy self, and weaken thy Authority, and remove thy self out of the Hearts of them that fear God.* p. 47. 51. ib. *Richard Fox.*

And when *Richard* was gone off the Stage, and the Officers of the Army in Power, then *Geo. Fox* address'd himself to them, viz.

And had you been faithful to the Power of the Lord God, which first carry'd you on, you had gone into the midst of Spain, to require the Blood of the Innocent, and have commanded them to have offered up their Inquisition to you, and gone over them as the Wind, and knockt at Rome's Gates before now, and trampled Deceit and Tyrants under, and demanded the Pope himself, and have commanded him to have offered up all his Torture-houses, his Wracks and Inquisitions (which you would have found as black as Hell) and brake up the Bars and Gates, where all the just Blood has been shed.

(a) and their Principles are the same now, they tell us so; only they can occasionally ward the matter otherwise, when they mean the same. According to Whitehead, &c. Count. Conv. p. 72. (b) To the Council of Officers of the Army to read. Printed in or about 1659.

This you should have seen done in the Power, you should have set up your Standard at Rome, and sent for the Turks Idol Mahomet; then all the People in the whole Christendom that feared God, would have said, These are the Men that are gone out for Gods Cause. Many valiant Captains, Soldiers, and Officers have been put out of the Army, — because of their Faithfulness to the Lord. — It may be for saying thus to a single Person, or for wearing their Hats, &c. — O how are Men fallen from that which they were in at first (a); when thousands of us (Quakers) went in the Front of you, and were with you in the greatest Heat. O what a Sincerity was once in the Nation! What a dirty nasty thing it would have been to have heard talk of a House of Lords among them. — And if ever you Soldiers, and true Officers, come again into the Power, (i. e. Spirit) of God which hath been lost, never set up your Standard till you come to Rome, and it to be a top of Rome, then there let your Standard stand (b). John Geo. Fox.

*Observe.* He saith it was the Power of the Lord God that first carried them on (in their Rebellion) and had they been faithful, they should have required of *Spain* the innocent Blood there and elsewhere shed, and knock'd at *Rome's* Gate, and trampled Tyrants under, and demanded the Pope himself. And this they should have done as an Army. Is not this then justifying Fighting with carnal Weapons? Then *Fox* complains how they put out valiant Captains, Soldiers and Officers out of the Army for being *Quakers*, for saying, Thou, and keeping on the Hat. Notwithstanding Thousands of them went in the Front, this was a time of Sincerity, when it was a nasty thing to talk of a House of Lords, King or Parliament. Thus have I shewn that Fighting with a Carnal Weapon is lawful by the *Quakers* Primitive Principles: And mark it that live until they have another *Oliver*, or one like him, that rise against King, Lords, Commons, and the Christian Religion; then will they reassume their ancient Principles, as in the case of their solemn Affirmation, which I shall come at anon. I shall conclude this Head with another ample Encouragement to Fighting (and could many more) from another of their Prophets, namely, *George Roffe*, in his Book, *The Righteousness of God*, &c. p. 11. viz. To thee, *Oliver Cromwell*, thus saith the Lord: I had chosen thee among the Thousands of the Nations, to

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execute my Wrath upon my Enemies (a), and gave them to thy Sword, with which I fought for the Zeal of my own Name, and gave thee the Enemies of my own Seed to be a Curse and a Reproach for ever, and made thee an Instrument against them—And many have I cut down by my Sword in thy Hand, that my Wrath might be executed upon them to the utmost, &c.

Again, Burroughs to the Quakers, on the same Head (b), You hath been chosen above all the Families of the Earth, to place his Name among you: Your Mother is a Virgin unspotted, your Seed shall become a great Nation, and your despised Government shall rule over Kingdoms, and your Laws shall all the Nations of the Earth become subject unto. Therefore you will be honour

and exalt, and will establish your Kingdom in Peace for ever. Babylon is given you for a Prey, and the Riches of Egypt (c) is given you for a Spoil: All Nations shall call you Blessed, and of your Fulness shall they partake. Clap your Hands, and sing for joy, make War in Righteousness, and prepare your selves to do his Will: Let not your Hands be slack, neither be you slothful in our Lord's Design (d); but wound the Head of your Enemies, and manage War against Gog and Magog: Ride on and prosper, tread down the fenced Cities, and enlarge your Dominion, and let the Children of Strangers, who are of the Seed of Esau, be your Slaves and Bondmen (e). Put on Strength, O Arm of the Lord; O think upon and remember thy own former Bondage, whilst thou (O Seed of Jacob) was thy self a Captive in a strange Land: He is not wanting unto thee in Power, thou chiefest Son of his Love; Call upon thy God, and awake him to Vengeance, to smite and slay thy Adversaries, and to consume their Habitations off the Earth: It is time for thee to arise and work, for all the Princes of the Earth condemn thy Laws. How long, Lord, how long? When wilt thou appear to lay their Honour in the Dust of Confusion? Thy Host and Chosen wait for Commission from thee to do thy Will, that thou who art our God and our King, our Judge and our Lawgiver, whom our Souls have chosen, may for ever be exalted in thy Majesty, and Throne of Justice and Judgment; and thy Camp wait to see the Honour of Kings and Princes overthrown by thee, &c.

Let but the Judicious well observe the Contents of the foregoing 16 Particulars with these 4, touching Government; and then considering that their Principles are now the same that ever they were, and I think he will not call for Remarks, their Designs being so obvious: And the moving Cause to all these pernicious Principles, being their Contempt of the Holy Scriptures, wrote for our Learning, in Mat. 22. 21. Th. 3. 1. 1 Pet. 2. 13, 14, 17. Rom. 13. 1, 2, 3. is plain, which brings me to the second Head, namely,

**That the Quakers both condemn and deny the Scriptures (f).**

1. That the Quakers say, That the Scriptures are in no sense the Word of God (g). 2. That it is the highest Blasphemy to call them the Written Word of God (h). 3. That what is spoken from the Spirit of Truth in any (Quaker) is of as great Authority as the Scriptures and Chapters are, and greater (i). 4. That the Scriptures are not the standing Rule of Faith and Practice, nor do they teach to worship and serve God. Burroughs's Works, p. 485. 5. That they are Dust, Death, Serpents Meat, Beastly Ware, an Idol, &c. See Geo. Fox's News out of the North, p. 14. 6. That they are a tottering Foundation, a Graven Image, a Nose of Wax, a Lesbian Rule, &c. (k)

Dissenter. Come, Friend Alexander, what can you now say in defence of your Friends, from this high and heavy Charge? And particularly the 2d, viz. That it is the highest Blasphemy to call the Scriptures the Written Word of God.

(a) The Vicar of Banbury corrected, &c. p. 4. printed 1703.

(b) An humble Application to the Queen, p. 14. printed 1703.

(c) Truth prevalent, &c. by G. Whitehead, p. 63. printed 1701.

Quaker. If any have or should assert the Scriptures to be that Word, that is, one of the Three that bear Record in Heaven, it would be Blasphemy; but whatsoever the Scriptures call themselves, we ever did and do freely own them to be, and our Friends have always acknowledged the Holy Scriptures to be the Word of God, and have owned the Divine Authority of them, and believe they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, and able to make wise unto Salvation, through Faith in Christ Jesus, and the best outward Rule of Faith and Manners, and the best Book in all the World: And therefore what he (Mr. Loveling) saith, he will evince is yet to do, namely, that the Quakers exalt their own Books and Sayings above the Holy Scriptures (a). Therefore I earnestly entreat all to answer the Law of God, to keep his holy Commands, to make the Holy Scriptures our Rule of Faith and Practice (b). The Holy Scriptures ought to be seriously read, truly understood, sincerely believed, rightly applied, and faithfully practised (c).

(d) Primitive Christianity revived, &c. p. 6. printed 1698.

Churchman. I have heard the Quaker very fully, and if it be so, and hath been thus from the beginning, I will own, that I and many others have wronged the Quakers; nay further, if I could be satisfied in my conscience, that they were now sincere in these their late Confessions, I would not write one Line against them. But when they tell us, in their late Prints, viz. Our Principles are now no other than what they were when we were first a People (d): Again, We are not sensible, that we have altered any one Principle of our Faith since we were a People, but are the same in every respect, that we were fifty Years ago. — We know not one Article of the Christian Faith, in which we are altered since we were a People; and therefore blush not publicly to declare, that we are not changed in our Principles. Again, P. 12. Upon the whole matter, I do not perceive that there is any occasion for us to retract any particular Passage, so long as we are satisfied our Primitive Friends Meanings and Intentions were sound. I provoke the whole Herd of our Adversaries to produce one Sentence relating to the Fundamentals of Christianity, which we have erroneously defended. For my part, I can declare, that to the best of my remembrance, I have not met with one Period, in any of our ancient Writings, which I cannot stand by, and with as little difficulty vindicate, as some Passages in the New Testament may be defended (e). I say, when in their late Prints they thus reassess their ancient Principles, and provoke all whom they account their Adversaries, to produce one Sentence relating to the Fundamentals of Christianity, that may not be defended as well as the New Testament. This is so bold and so daring, that I find my self the more concerned.

(e) Vindiciae Veritatis, &c. p. 2, 218, 224. printed 1703.

You have heard what the Quakers late Confessions are, and how seemingly Orthodox they appear. But you see also reason enough to believe them to be the same in Principles they ever were, and that without the least Alteration. Now, if I prove not only one Sentence in their ancient Writings, but twice twenty, and such Sentences too, as strike at the very Foundation of the Christian Religion; then you may perceive, that these their late seemingly Orthodox Confessions are but like the Gibeonites clouted Shoes, mouldy Bread, and old Cloaths, with which they deceived good Joshua, and the Princes of the Children of Israel, that is to say, Occasionally made to gain a Point.

And



And that these their Confessions are so, I shall proceed farther to illustrate; and as Samuel Fisher, a Quaker Author, wrote a Book intitled, *Rusticus ad Academicos, &c.* of 900 Pages, against the Scripture, I hope it will not seem tedious, if I write 20 Pages in the vindication of them: And therefore give me leave to penetrate into this Quaker Confession.

I. If any have or should assert the Scriptures to be that Word, that is one of the Three that bear record in Heaven, it would be Blasphemy.

Now this is Hypocrisy with a witness; for when did ever any Minister call the Holy Scriptures that Word of God, who is the second Person of the Blessed Trinity? No, this is only an Amusement, the Quakers know it to be otherwise; for the case is this: About the Year 1658, the Council of Officers of the Army made an Address to the then Parliament, one Article of which was this: *To acknowledge the Holy Scriptures of the Old and New Testament to be the revealed or written Word or Will of God* (a). Here then was no mention in this Article of the Second Person in the Trinity; no, nor once thought of; no, it was only this Acknowledgment then under debate, Sep. 16, 17. where Geo. Bishop calls this Acknowledgment, viz. *That the Holy Scriptures of the Old and New Testament are the revealed or written Word or Will of God*, so many Shibboleths or Snares, calling them Letter, magnifying the Letter, Faith in the Letter, Image of the Letter, Terms about the Letter. Thus in 12 Lines, P. 17. he contemptuously calls the Holy Scripture the Letter 8 times over, and then, P. 22. he thus contracted the said Article, viz.

Again, for your Terms Written Word of God.

Upon which he, Geo. Bishop, goes on, saying, *How can, or dare any to say, without the highest Blasphemy, that the Scriptures are the Written Word of God?* I am the longer upon this Head, to shew the Fallacy of these Quaker Authors, who to amuse the World, would suggest, that if any have or should assert the Scriptures to be that Word, that is, one of the Three that bear Record in Heaven, it would be Blasphemy; when there is not the least colour for such a Suggestion, nor did G. Bishop or any Quaker ever so understand it; but it was by G. Bishop and the Quakers accounted the highest Blasphemy, to call the Holy Scriptures the Written Word of God. But

Secondly, The Quaker tells us, as above, saying, *We own the Divine Authority of the Scriptures, and believe them to be profitable for Doctrine, &c. And that they are the best outward Rule, yea the best Book in all the World; yea, our Rule of Faith and Practice, and therefore to be seriously read, &c.* as above.

Now give me leave to shew their deep Hypocrisy in this part also of their late Confession, viz. About the Year 1658, Samuel Eaton wrote a Book against the Errors of the Quakers, in which there was this sound Passage, viz. *That the one standing Rule, according to which God is to be sought, worshipped and served, is the Holy Scriptures; in which God hath revealed himself, in all things which he would have believed and done.* And in the Year 1659, Edward Burroughs, a Quaker Prophet, and Son of Thunder, as they have recorded him, wrote an Answer, intitled, *Some false Principles and Errors discovered and refuted, &c.* of which the recited Passage Burroughs sets forth for one of those false Principles, which he answers in these Words. Answ. *It is the Spirit of God, that gave forth the Scriptures, which Spirit was, and is within the Saints, and that Spirit of God is the only standing Rule to walk by; so that the Scriptures are not the standing Rule, neither do they teach to worship and serve God* (b).

From

(a) Mene Te-  
kol, &c. p. 14.

(b) Burroughs  
in Works,  
p. 494.

(a) Truth de-  
fending the  
Quakers and  
their Prin-  
ciples, p. 7.

argued

(b) The Count.  
Convent, &c.  
p. 72.

From which pray observe, first, that their Pretence to the Spirit being within them, as their standing Rule, in the beginning, as well as at this time, was, and is, but a Pretence, with a design to overturn the Divine Authority of the Scripture, as I shall make appear, not only from their Doctrine, but from their Practice: But first from their Doctrine, viz. One Mr. Smith, the Library-Keeper of Cambridge University, having a Dispute with the Quakers, Anno 1659, asks George Whitehead this Question: *Do you (George Whitehead, &c.) esteem of your Speakings to be of as great Authority as any Chapters in the Bible?* To which Question George Whitehead returns an Answer, as himself confesses (a), in these Words, viz. *That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater, &c.* And this Book of Whitehead's Truth defending, &c. is said to be given forth from the Spirit of Truth in Geo. Whitehead; and consequently this his Book is of greater Authority than the Bible, since writing from the Spirit, and speaking from the Spirit, are of equal Authority; nay, rather the first, since Writing is done more warily and expressive. Thus then it appears, that when the Quakers occasionally acknowledge the Scriptures to be of Divine Authority, they must mean their own inspired Writings, and not the Scriptures, as I shall shew anon from their Practice. And therefore Edw. Burroughs, as above, is both plain and express; for, says he, *The Scriptures are not the standing Rule, neither do they teach to worship or serve God.* So that if the Quaker would be believed, in his saying, *We own the Divine Authority of the Scriptures, and believe them to be profitable for Doctrine, &c. that they are the best Book, and the best outward Rule in all the World; yea, our Rule of Faith and Practice, &c.* as above: I say, he must first condemn the Doctrine of Ed. Burroughs and Geo. Whitehead; the first having said, *The Scriptures are not the standing Rule of Faith, neither do they teach to worship or serve God;* and the second having said, *that what is spoken from the Spirit of Truth in any (Quaker) is not only of as great, but of greater Authority than the Scriptures.* What then signifies the Quakers late Confession? Even nothing at all; no, nor their late sham Defences, which are only occasional, to gain a point, like the Gibeonites, Arins, and other Hereticks. For tho' Richard Vivers and his Cabal, John Field and his Approvers, lay, *The Scriptures are the Rule of Faith and Practice, yea our Rule, and the best outward Rule in the World;* since Ed. Burroughs, in his Works in Folio, approved and recommended by Fox, Whitehead, Coale and Howgill say, *they are not the standing Rule, neither do they teach to worship or serve God:* What signifies Geo. Whitehead's saying, *they must be seriously read, truly understood, sincerely believed, rightly apply'd, and faithfully practis'd,* whilst Ed. Burroughs tells us, *they neither teach to worship or serve God?* What signifies their telling us, as above, *that they own them to be of Divine Authority, that they are profitable for Doctrine,* which signifies Teaching, whilst by their antient Testimony, from which they are not altered, they tell us, *that what any Quaker speaks, and consequently writes, from the Spirit of Truth, is of greater Authority than the Holy Scriptures, and that they neither teach to worship and serve God; and that it is the highest Blasphemy to call them the Written Word of God?* I say, since they thus carry two Faces in one Hood, and can thus occasionally word their Matter otherwise, and yet always mean the same thing, as Whitehead grants (b); and since they tell us that their Principles are now the same with Burroughs's, &c. and not changed in any one point of Faith:



Faith: And if so, then I do affirm, they may as well read an Indenture of Purchase, or a Lease of a Farm, Bill, Bond, or any other Human Writing, since, according to their antient Testimony, the Scriptures are not the Rule of Faith, and that they neither teach to worship or serve God, and that what any *Quaker* speaks from the Spirit of Truth, (as in many of their antient Books they pretend) it is of greater Authority than the Scriptures. Then farewell all regard to the Scriptures, according to the *Quakers* antient Testimony.

*Dissenter.* Then I perceive clearly, that when the *Quakers* urge the Scriptures to prove their Tenents against us, 'tis only *Argumentum ad Hominem*, to confute us by our own Rule, not that they at all own the Divine Authority of the Scriptures: And therefore I think it proper, that you proceed first touching their Faith, next their Practice, since of late they tell us, saying, *Therefore I earnestly intreat all, to keep the Commands of God, to make the Holy Scriptures our Rule of Faith and Practice.* (a) We (say they) own the Divine Authority of them, and believe they are profitable for Doctrine, &c. the best outward Rule of Faith and Practice; yea the best Book in all the World (b). I say, you having confuted this their sham Confession from their Doctrine in their Books, let us have some Demonstrations from their Faith and Practice, agreeable to their antient Testimony, in order to confront these their late Confessions, since they are not ashamed to declare publicly, that they are not chang'd in their Principles from what they were 50 Years ago, as hath been proved, that so in this Discovery you may not leave them a starting Hole, but set them in their true Light. And first of the Scriptures being the Rule of Faith,

*Churchman.* That they egregiously prevaricate in this point, thus says their Great Man *W. Penn*: But that the outward Person, which suffered (at Jerusalem) was properly the Son of God, we (*Quakers*) utterly deny (c). Again, says *W. Smith*, in his initiating Primer to teach their Children Catechistically, thus:

Child. How may I know which are the true Ministers from the false Ministers, by their Words, seeing Words may be the same?

Father. Why, Child, they that are false Ministers, preach Christ without, and bid People believe in him as he is in Heaven above; but they that are true Ministers, preach Christ within.

Child. This then is a great difference in their Doctrine, for one to preach Christ without, and another to preach him within.

Father. Yes, it doth make a great difference, and hath no more Fellowship together, than the East hath with the West.

Child. And is this an infallible Trial of them?

Father. Yes, and it will not deceive thee, but will certainly give thee an Understanding whereby thou mayest discern them both.

Child. But must not I try all things by the Scriptures?

Father. Nay, it is the Spirit that trye whether things be true or false.

Child. I would know, Father, how it is concerning those things called Ordinances, as Baptism, and Bread and Wine, which are much used in their Worship?

Father. Why, Child, as to those things, they rise from the Pope's Institution, and the whole Practice of those things, as they use them, had their Institution from the Pope, &c. (d)

Again, in the second Part of that Book called a Catechism,

(a) An humble Application to the Queen, &c. p. 14. printed 1703.  
(b) The Vicar of Banbury corrected, p. 4. printed 1703.

(c) A serious Apology, &c. p. 146.

(d) W. Smith's Primer, p. 2, 9, 37. writ in 1663.

Question. And is that which is within you the only Foundation upon which you stand, and the Principal of your Religion?

Answer. That of God within us is so, for we know it is Christ, and being Christ, it must needs be Only and Principal: For that which is Only, admits not of another, and that which is Principal, is greatest in being; and thus we know Christ in us, to be unto us the Only and Principal.

Quest. But do you hold that this Foundation and Principal within you, is sufficient to give Eternal Life?

Answer. Yes, we do so.

Quest. But is there no true Faith, but what stands in a Principal within?

Answer. No, and all other Faiths are dead.

Quest. What is your Faith touching Christ in you as Mediator?

Answer. We believe that Christ in us doth offer up himself a living Sacrifice unto God for us, by which the Wrath and Justice of God is appeased towards us.

Quest. What is your Faith concerning Christ in you as an Intercessor?

Answer. We believe, that Christ in us, doth intercede the Father in our behalf, &c. (a)

Diffenter. Come, Friend Alexander, how comes it to pass, that you thus of late contradict your ancient Principles, and yet tell us, your Principles are the same they were in the beginning?

Quaker. I may see cause otherwise to word the matter, and yet our Intentions are the same (b).

Diffenter. Nay, if you can thus word the matter backwards and forwards, this to day, the contrary to morrow, how can we believe what you say? This renders your late Confessions of no force or value (c).

Churchman. Again, say they, Your Imagined God beyond the Stars, and your carnal Christ, is utterly denied and refuted against by the Light (it is)

And whereas ye say, that Christ is God and Man in one Person, it is a Lie. And, that Christ remains for ever a distinct Person from all Saints and Angels, notwithstanding their Union and Communion with him, your Words are utterly denied and refuted, and your Distinctions are abominable (d).

Again, The Names (Jesus and Christ) belong to the whole Body, and to every Member in the Body, as well as to Christ the Head. Are they not all of one (say they) yea all one in the Anointing? So that the Name is not given to the Vessel, but to the Nature in the Vessel. And the Scriptures expressly distinguish between Christ and the Garment which he wore; between him that came, and the Body in which he came; between the Substance which was veiled, and the Veil which veiled it. There was plainly He, and the Body in which he came; there was the outward Vessel, and the inward Life. This we certainly know, and can now call the Bodily Garment Christ (i. e. the Person that suffered Death on the Cross) but that which appeared and dwelt in the Body (i. e. meaning the Light which was in the Man Jesus, and which is in them) (e).

Again, So now the Christ (of ours) was before the World began, and was a Seed before any Name was given unto it; which in process of time being begotten of God, was born of a Virgin, had a Body prepared to do the Will of the Father, as it is at this day; but none knows him (or ever shall) born, but of a Virgin. Pl 192.

Whose Eye is single, takes up the daily Cross, these only know him born; who once, like Mary, say, how can this be, seeing I know not a Man? But the Answer is, as it then was, be, thou Man, but the Virgin, the Rower of the Most High shall overshadow thee, and that Holy thing, which shall be born of thee, shall be called the Son of God. This is the, I am, which was before Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,

Abraham,



Abraham, whose Name in the beginning was the Word, P. 293. The Virgin is subject to the Power of the Most High; where Christ is known to be, first, A Holy thing, next, A Child given, and A Son born, which is Emanuel, God with us, a Saviour, a wonderful Counsellor, the mighty God, the Prince of Peace, manifest in his People; there be it, and is only to be found (a). (a) W. Bayly's Works, p. 291, 292, 293.

Will. Bayly goes on in his nice distinction, shewing plainly, that they mean another to be Christ, than we and all Christians do believe in; saying, P. 300. A [Body] hath [thou] prepared [me]. Mark the Distinction (says Bayly) [thou], [me], and a Body. This [me] that spake in the [Body], was the [Christ], which had a Body prepared to do [his] Will that prepared it. Now was it the [Body], or an invisible Spirit, that said, A [Body] hath [thou] prepared [me]? He that hath an Ear, let him hear, P. 307. They (his Disciples) loved his Person for the sake of the Spirit that dwelt in him, or else what was his Person to them more than another Person? (i. e. Peter, John, James, &c.) But for that which dwelt in him they loved him. Let none mistake me, I do not slight it, nor the Person of any of his Brethren (i. e. Geo. Fox, Edw. Burroughs, Jos. Coale, &c.) as they are prepared to do the Will of their Father; but I do know in God's Council that it was even so, as it hath been also in these Days, among whom God hath deprived some of his Disciples of the Personal Presence of his dear Son, which way he to this end, that the same Spirit might be felt and enjoyed in their own Particulars. And so he taught them to pray, Our Father, &c. not to look at his Person, and pray to him as a Person without them. Next hear their Founder Geo. Fox.

Now I (Geo. Fox) say, if there be any other Christ than he that was crucified within, he is a false Christ; and he that hath not this Christ that was risen and crucified within, is a Reprobate, that Devils and Reprobates may wake a talk of him without (b). God's Christ is not distant from his Saints, for he is within them, not distant from their Bodies, P. 300. ibid. The Devil was in thee (Christopher Wade) for thou saith, thou art saved by a Christ without thee, and so hast recorded thyself to be a Reprobate.

Again, says Ambrose Rigg, another of their Prophets, and Learned Scribes, Whoever receives or pays Tyber, denies Christ come in the Flesh; and this is the reason why they who now witness Christ come in their Flesh, cannot uphold that Priesthood that take Tyber. And because we could not deny Christ come in our Flesh, the Priests have downed much of our substance (c). (c) The Good Old Way, &c. p. 27.

To this agrees Isaac Pennington before mentioned, who By selling and knowing the Lamb (that takes away Sin) in our Vessels, we know also the Lamb that was in his Vessel (d), meaning in the Person of Jesus of Nazareth. (d) A Question to Professors, &c. p. 29.

As I began this Point with their Great Man W. Penn, to shew how horribly they dissemble the matter, when they of late pretend, that the Holy Scriptures are the Rule of Faith, nay, their Rule of Faith, so I shall end with him at this time, on this Head, The Serpent is a Spirit. Now nothing can bruise the Head of the Serpent, but something that is internal and spiritual, as the Serpent is. But if that Body of Christ were the Seed, then could he not bruise the Serpent's Head in all, because the Body of Christ is not so much as in any one; and consequently the Seed of the Promise is an holy Principle of Light, that being received into the Heart, bruise the Serpent's Head, and because the Seed, which cannot be that Body, is Christ, the Seed is one, and that Seed Christ.

— Or

(a) The Christian Quaker,  
 &c. Part 1.  
 p. 97, 98.

Or new-born Child, which should become the only Son, the wonderful Counsellor, the Mighty God, the Everlasting Father, and Prince of Peace, of the Increase of whose Government there should be no end (a).

(b) Quakerism  
 a New Nick-  
 name, &c.  
 p. 6.

By all which 'tis very plain, that Faith in Christ crucified, is wholly excluded, and all his Passion, Death and Sufferings, allegorized quite away, and all his Divine Attributes given to their Light within, which is, or is to be the Mighty God and Saviour of the World: And for the more full Explanation thereof, take this short, but pithy Passage of William Penn's Quaker Divinity, viz. Faith in the History of Christ's outward Manifestation, has been a deadly Poison these latter Ages have been infected with (b). And if so, I mean, if this be the Opinion and Judgment of W. Penn and the Quakers, no marvel, that in their Beginning, and for many Years continuance, they so contemptuously treated the Holy Scriptures by those odious Names, as Death, Dust, Serpents Meat, Beastly Wate, Carnal Letter, Graven Image, Idol, &c. And no marvel they never read one Chapter thereof in their Meetings: I say, why should they read such poisonous Stuff, which has thus infected, &c? I tremble to go on with their horrid Blasphemy.

Viz. W. Penn,  
 W. Smith,  
 Atkinson,  
 W. Bayly,  
 Geo. Fox,  
 A. Rigg,  
 Penington,  
 Whitehead,  
 &c.

Dissenter. Come, Friend Alexander, what canst thou say in defence of your antient Testimony? You see it clearly proved from the Doctrine of your most ancient, as well as most approved Authors, that notwithstanding your late Confessions, to the Divinity and Authority of the Scriptures, and the Excellency of them, as the Rule of Faith and Practice, yet in very deed it is now plainly shewn, that you do not mean one Word of these your late Confessions, but dissemble the Point; and under such your Confessions you do but deceive the World, and beguile the Simple: And to this agrees that notable Passage of Irenaeus, in his Third Book against Hereticks, viz. Whilst Hereticks speak like the Faithful, they not only mean otherwise than what they say, but also contrary: And by their Tongues full of Blasphemy, they destroy the Souls of those, who with their fair Words suck in the Poison of their foul Opinions. And let none think this strange, for St. Paul himself, 2 Cor. 13, 14, assures us of the truth thereof, saying (c), I send unto you false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is transformed into an Angel of Light: Therefore it is no great thing, if his Ministers also be transformed to the Ministers of Righteousness, whose End shall be according to their Work. And it was the Quakers Methods in the Jesuits and Romish Priests, which forced from that Learned Prelate Bishop Jure, that excellent Passage to his Reader, in his Defence of the Apology, &c. saying, Good Reader, if thou wilt examine our Doings, I beseech thee search and probe what hath been wrote on both sides, and do not suffer thy self by Shews and Shifts to be beguiled: For what Man seems to deal suspiciously as a Jugler? He will strike up his Staves, make bare his Arms, and open his Hands and Fingers, and bid thee behold, and thou wilt think him to be a good plain-dealing Man, and marvel thou shouldst possibly be deceived, whilst his whole Design is nothing but to deceive thee: And the more simply and plainly he would seem to deal, so much the more he will deceive thee, otherwise he were no Jugler. Even so it is with the Quakers, as manifestly, as if they copied after the Je-

(c) 2 Cor. 11.  
 13, 14, 15.

(d) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(e) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(f) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(g) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(h) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(i) A Discourse  
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 the Idolatry  
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 of Rome,  
 p. 282.

(j) A Discourse  
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 the Idolatry  
 of the Church  
 of Rome,  
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(k) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(l) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(m) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.

(n) A Discourse  
 concerning  
 the Idolatry  
 of the Church  
 of Rome,  
 p. 282.



the (Quakers) great Exemplar. I know not (said the Bishop) whether any of that Innocent and Religious Order of the Jesuits had any hand in forming this new Society (i. e. of the Quakers) among us; but if one may guess the Father, by the Child's Likeness, Ignatius Loyola, the Founder of the Jesuits, was at least the Grandfather of the Quakers.

Again, the Right Reverend, the present Lord Bishop of Lincoln (a), recommends to his Clergy the Learned Works of the Author of the Book entitul'd, *The Snake in the Grass*, &c. saying, Particularly the Quakers, whose gross Errors and Blasphemies have been detected and confuted so plainly by that Learned Author, that I hope the Simple and Well-meaning may be brought to see their Errors, and forsake them, if the Books of this Author were put into their hands, though their Leaders have Ends to serve.

Again, the said Bishop (b) gave this Recommendation of my Books, from the Matter of Fact contained in them, more than Argument, of which I do not pretend to much, viz.

### To the Clergy of the Diocess of Lincoln.

Whereas Francis Bugg has been very useful by his Writings, in detecting the Blasphemies and Immoralities, and confuting the Errors of that unbelieving Party in this Nation, called Quakers; I do hereby recommend him to your Favour, and his Writings to your perusal, that by them you may see how much you are concerned to be watchful over the Souls committed to your charge, that they be not infected with the Contagin of those damnable Doctrines taught and published amongst them; as also to endeavour the Recovery of those ignorant and well-meaning People, that have been deluded by the cunning Insinuations, and false Pretences, of the Leaders of that Party, who lie in wait to deceive, and use all Art and Diligence to spread their Errors, and increase their Numbers, in which they are very apt to pride and boast themselves, &c.

Thus to me it appears, first from the Doctrine of Fox, Smith, Penn, Whitehead, Bayly, &c. that by your antient Testimony you deny the Scriptures to be your Rule of Faith, compared with these Scriptures (c): And also it is plainly shewn from these Quotations, that not only St. Paul and other of the Apostles, the Fathers, the Bishops, as well as divers Ministers of the Church of England, who have with one consent jointly testified against these your Errors, whether first held by the Gnosticks, the Donatists, the Arians, the Jesuits, or any other Hereticks, not one of which, but at certain times, and on occasion to gain a Point, made in some of their Books as plausible Pretences to the Divine Authority of the Scriptures, as you have done; yet scarce one of them have with so much disdain and contempt treated them: And this you may see, if you'll consider of the several Books wrote lately by the Ministers of the Church of England, a few of which, whose Testimonies stand in print against Quakerism, and to this day not fairly answered, are in the Margin (d).

But, Friend Alexander, I cannot leave off here; I cannot omit the many Testimonies in print of my Friends the Protestant Dissenters, which have also amply proved, not only that you deny the Scriptures to be your Rule of Faith; but that you are no Christians, but the greatest Enemies to the Christian Religion this day upon the face of the Earth.

(a) In his printed Charge to the Clergy, 1697. p. 25. at his Visitation.

(b) In his Address to his Clergy, May 24. 1700.

(c) Luke 1. 3. cap. 2. 11. Mat. 3. 17. 14. 33. 3. 17. cap. 17. 5. cap. 14. Ja. Lincoln. 33. 16. 13. 14. 15. 16. 17. 18. 20. cap. 17. 5. Mark 16. 19. Luke 22. 69. Acts 1. 2. 3. 10. 11. 5. 30. 31. 3. 12. Eph. 1. 20. 21. Heb. 1. 3. 1 Pet. 3. 20. Acts 17. 2. 3. cap. 18. 28.

(d) Dr. Isham, Dr. Lancaster, Dr. Altham, Dr. Bedford, Mr. Whitfield, Mr. Adams, Dr. Beckham, Mr. Topcliff, Mr. H. Meriton, Mr. J. Meriton, Mr. Park, Mr. Stillingfleet, Mr. Wace, Mr. Rowell, Mr. Archer, Mr. Loveling, Mr. Cockson, Mr. Bennet, and many other Divines of the Church of England.

Earth. Bear with me, for I must be plain with you; take a few of their Words, as you will find them (a). *Quakerism enter'd into the World as if Hell were broke loose, and the Possessions of Satan had made way, and fitted Souls for the Quakers Spirit. Oh, the Hell-dark Expressions of the Quakers Spirit! Frightful and amazing Words, Cursings, Howlings, Roarings, &c.* But take them of *Tho. Ellword's* collecting (b), viz. They (the Protestant Dissenters) charge us that we render the Holy Scriptures to be of no more Authority than *Aesop's Fables*: That the Blood of Christ is no better than the Blood of another Man: That we are the Spawn of the Ranters: That our owning Jesus Christ is no more than a Mystical Romance: That the Tendency of all our Reasoning about Instituted Religion, is to debauch Mankind: That our Principles improved are destructive to all Human Society: That we are Cheats, Impostors and Liars, influenced by the Devil, implacable Enemies to the Christian Religion, as vile Impostors as ever were (c). These are the Charges, Friend Alexander, that are justly laid upon you in the Books wrote by the most Learned amongst the Protestant Dissenters, and agreed to by the Divines of the Church of England, as may be seen in their Books, as amply as they are collected by one of your noted Writers, viz. *Thomas Ellword*, and which for Substance, you will see proved from your own Books *de novo*, in this Discourse, to prevent *William Penn's* farther Astonishment (d). And therefore let us proceed to the second Particular, namely, that you deny the Scriptures to be your Rule of Practice, notwithstanding *John Field's* late Confession in the Name of the Quakers, saying, *Therefore I intreat all (my Friends) to answer the Law of God, to keep his Holy Commands, and to make the Holy Scriptures our Rule of Faith and Practice, &c.* (e) You see that its fully proved from the Doctrine of *Fox, Penn, Whitehead, &c.* that you deny the Scriptures to be your Rule of Faith, and that there is a Cloud of Witnesses to confirm the Proof thereof. Then now it behoves you to defend your Friends from the Second Part of the Charge, namely, that you deny the Scriptures to be your Rule of Practice, since in your Application to the Queen, you make such a seeming fair Confession. Come let us hear what you can say in defence of *Quakerism*.

(a) Quakerism no Christianity, p. 11, 12.

(b) Forgery no Christianity, p. 37.

(c) Jo. Faldo, Tho. Hicks, Tho. Dolittle, Rich. Baxter, Tho. Gouge, Tho. Plant, Jer. Ives, Steph. Ford, Dr. Owen, Dr. Manton, Dan. Dyke, Edw. Pay, and about thirty more.

(d) Quakerism a new Nick-name for old Christianity, p. 24.

(e) An humble Application to the Queen, &c. p. 14. printed 1703.

*Quaker.* Hmn, hmn, silent.

*Churchman.* How now, old Friend, what art thou silenced? What dost thou stand mute, as thy Brother *Pickworth* did at the Conference at *Sleaford* in *Lincolnshire*, in the Session-house, where *Francis Bugg* proved his six-fold Charge upon you so fully and clearly, that the Magistrates there present caused your Books to be publicly burnt at the Market-Cross, August 25. 1701.

*Quaker.* I think I see a Friend's Child coming to me, I desire to have a little time with him to enquire his Business: What sayest thou, Child, what hast thou to say?

*Child.* Why, Friend, yonder is some Friends at *Jacob Franklin's*, at the *White Lion* in *Cornhill*, that would speak with thou.

*Alexander.* And why at *Jacob's*? All know that he is a sad wet Quaker; I have known the time that we should have excommunicated such a Fellow: But prithee who are there?

*Child.* Why there is *Geo. Whitehead*, *Dan. Philips*, *John Whiting*, *Jos. Wyeth*, *Ben. Coole*, *Father Penn*, *John Fisher*, and some others.

*Alexander.* But what do they there, what are they talking about?

*Child.* Why, there is Hard-hold amongst them, about reprinting *Geo.*

*Fox's*



*Fox's Works* : Some say they must leave out this Passage, and some say that Passage, and some say it's best to leave out all, by reason there is one *Fra. Bagg*, who has got about 50 of his Books, besides 500 others, to lay up in *Christ Church College* in *Oxford* ; and they think, that if they attempt such a thing, and drop Words, as they usually do, it will make work for many of the Learned, and that thereby we shall become the Derision of the Nation.

*Alexander*. Well, Child, talk softly, and do not be seen to pry into Friends Business: 1st, We have a good Fund: 2. We have a Printing Press to our selves, as well as a Bookseller. 3. We have Correspondents in all Countries, to put off Books: And 4thly, We have Yearly Meetings, where we revive our antient Testimony; all which the World's People take little notice of: And for Scribes, those Friends thee didst mention are able to answer all the Schollers in *England*, provided they give us but leave to put our own Sense upon our own Words. Well, I'll go along with thee, but keep our Discourse to thy self; for I do not like their late Trimming, and their occasional complying with the Christians; for to be plain, I do think 'tis only to gain a Point: I hope Friends will not decline their antient Testimony, and thereby turn Apostates, like *Bagg*, *Keith*, &c. Well, Friends, how do you do? Pray give me a Glass of Wine, for I am almost spent, I have had a severe Tug with a Member of the Church of *England*, and a Protestant Dissenter, and I cannot tell which is the worst of them, to be sure they are both against us; and to be plain, they have sufficiently proved from the Books of our Friend *Geo. Fox*, *W. Penn*, &c. that the Scriptures are not our Rule of Faith; and now they are come to prove that they are not our Rule of Practice, and there is so much Truth in that Article, that I was not able to stand the brunt before I did a little refresh my self: And to be plain with thee, *John Field*, I marvel that thou shouldst offer to give out a Book (a), saying, *Therefore I earnestly intreat all (Friends) to answer the Law of God, to keep his holy Commands, to honour his dear Son Jesus Christ, to observe his Doctrine, to make the Holy Scriptures our Rule of Faith and Practice.* When thou knowest, that we believe and profess, and that according to our antient Testimony, i.e. *That that is no Command from God to me, what he commands another; neither did any of the Saints which we read of in Scripture, act by the Command which was to another, &c.* (b) P. 51. But your Minds have been drawn forth from within, to obey a thing without; and herein you have been bewitched from the Obedience of the Truth within, to obey the Scripture without, P. 56. And this again I affirm, as before I did in thy Hearing, that the Scripture is not the Saints Rule, P. 58. For we walk not by the Example of the Servants of the Lord without us, P. 485. So that the Scriptures are not the standing Rule, neither do they teach to worship and serve God. How then, *John*, hadst thou the face to say, as above, viz. I intreat all Friends to keep the Commands of God in the Scriptures, to observe the Doctrine of Jesus Christ or his Apostles therein recorded, and to make the Scripture our Rule of Faith and Practice, when thou knowest in thy Conscience, that it is as contrary to our Primitive Principles, as Light is to Darkness. How then are we the same?

*John Field*, my dear Friend *Alexander*, there are several things to be considered: First, it was a Book to the World's People, and an humble Application to the Queen, and therefore necessary: For as we first obtained our Toleration by those Methods, by those Methods we hope

(a) An humble Application to the Queen, top. 14.

(b) Burroughs his Works, p. 47, 51, 54, 58, 485.

to

to continue it; not that I do at all believe the Scriptures to be our Rule of Faith or Practice, but am perfectly of the same mind with our late Brother *Edward Burroughs*, namely, that the Scriptures are not the Rule of Faith and Practice, and that they neither teach to worship or serve God, but that they who look upon them so to be, are bewitched from the Obedience of the Light within, to observe the Scripture Commands without; for we are not to follow the Example of the Holy Men recorded therein, as knowing that no Command in Scripture is any farther obliging, than as we find them anew commanded by our Light within. But secondly, thou canst not be ignorant how that *Apostate Bugg* has gone about with our Books to *West Dereham*, to *Sleaford*, to *Colchester*, to *Banbury*, in all which Places he has exposed our Principles, and thereby has been instrumental to move the Ministers of the Church of *England* in every of those Places to publish Books against us: Nay, he has been at *Leicester*, *Nottingham*, *York*, *Bristol*, and many other Places, until, to be short, not one of us dare venture to meet him; and thereupon, and for that, and other Reasons, we are forced occasionally to pretend we own the Scriptures, and the Doctrines therein contained; nor that we do so, or that I am changed in Principle, but am the same I was in the beginning.

(a) Truth prevalent, &c.  
p. 63.

*Alexander*. I am pretty well satisfied with what *John Field* hath said, and hope he'll be no Changling; but I marvel at thee *Geo. Whitehead*, that thou should say thus, i. e. *The Holy Scriptures ought to be seriously read, truly understood, sincerely believ'd, rightly apply'd, and faithfully practis'd, &c.* (a) This is so contrary to our antient Principle, that it tends to overturn it; neither canst thou shew such a Passage in any one of our antient Friends Books for 50 Years together: And besides, if it were really so, that the Holy Scriptures ought to be seriously read, believed, applied, understood and practis'd, how comes it to pass, that none of you our antient Friends ever read, or in some one or more of your Books ever recommended to be read in any one of our Meetings for Worship, any one Chapter thereof. I remember that from the beginning it has been our Practice to read Friends Books and Epistles in our Meetings, but never one Chapter in the Bible; for we ever accounted it Death, Dust, Serpents Meat, Beastly Ware, and that it neither taught to worship or serve God. How then comes this Change, *George*? I am more than a little concerned at thy Apostacy from our Primitive Principles. I remember thy own Advice, to read one of thy own Epistles in our Meetings (b), viz. *Let this Epistle be read distinctly in the Life and Authority of God, from whence it came (i. e. from Heaven) among Friends in and about the City of London, and elsewhere (in their Meetings) as any Friends are moved in the same Life.* From your dear and faithful Friend and Brother,  
*George Whitehead.*

(b) An Epistle for the Remnant of Friends and Chosen of God, printed 1665. p. 14.  
(c) Several Papers given forth for the spreading of Truth, by *Geo. Fox*, Minister of the Eternal Word of God, printed 1671. p. 62.

(d) *Judas* and the Chief Priests, &c. p. 43.  
(e) *This I purpose to observe.*

Again in another Epistle from *George Fox* (c), viz. *To you all this is the Word of the Lord, I charge you in the Presence of the Lord God, to send this Epistle among all Friends and Brethren every where to be read in all Meetings: To you all this is the Word of God.* And yet in the same Book in which this Epistle is printed, we call the Scripture Death, Dust, Serpents Meat, &c. For let it be noted, that wherever we call Letter, we mean Scripture; for, says *John Whiting* (d), *What difference there is between Scripture and Letter, or Writing, I know not.* And therefore since Scripture and Letter are by us Terms synonymous, importing the same thing (e), therefore give me leave to tell thee, *George*, what we say of the



the Scriptures in the same Book where this Epistle is printed, as the Word of the Lord, and by Geo. Fox charged to be read in all our Meetings, as the Word of God (a), viz. *Death doth feed upon Death, and (d) Several Death doth speak Death, and all is Death, the Scripture is Death, P. 4. Papers, &c. P. 3, 4. And Dust is the Serpent's Meat, all your glorious Gospel Notions are Dust, P. 45. Feeding upon the Scripture, which is Death, which feeds you Serpents, Dogs, and Swine: Your Original is carnal, Hebrew, Greek and Latin, and your Word is carnal, the Scriptures, and your Baptism, and Sacraments are carnal, and your Communion is carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils; so Dust is the Serpents Meat, their Original is but Dust, which is the Scriptures, which is Death; and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Scriptures, &c.* Now, George, I must be plain with thee, now we are by our selves, why dost thou now exhort us, seriously to read, truly to understand, sincerely to believe, rightly to apply, and faithfully to practise what we learn out of the Scripture? I say, if according to our antient Testimony, *the Scriptures be Death, Dust, Devils Meat, and that as our Prophet Burroughs teaches (b), That the Scriptures neither teach to worship or serve God.* Why then should we read, believe, practise and obey? O such Contradiction I am utterly against! This Linsy-woolsey Garment I will not wear. As to your own Epistles, we diligently read them in our Meetings, as the Word of God; two Instances I have given you, which I like well enough, for it is according to our Primitive Principles; but now to exhort us to read such poysonous Stuff, this either shews that thou art turning Apostate like Bugg, &c. or else that thou carriest two Faces in one Hood, which is downright Hypocrisy.

Geo. Whitehead. Truly, Friend Alexander, I know not well what to say; we are so pestered with Books, that I know of no better Answer than that made by my Brother John Field: However this you may depend on, that I am the same in Principle that I ever was, and am still for the reading our own Books in Meetings, and not the Scriptures, which are Death, Dust, and Serpent's Meat, and not the Rule of Faith and Practice, neither do they teach to worship and serve God: And by this you may know my Constancy, namely, by my standing by the Doctrine of Geo. Fox, Edw. Burroughs, and our antient Friends. Let this suffice, as a Testimony of my Sincerity, which is the Token in all my Epistles. Notwithstanding I may sometimes word the Matter otherwise, yet I mean, by all I say, to maintain the Primitive Principles of my antient Friends, &c.

John Fisher. Friends, I now plainly perceive, that the very Foundation and Corner-stone of our Building is Hypocrisy, and that the four Pillars that support our Superstructure, are Dissimulation, Insincerity, Deceivableness and Craft, and therefore I cannot think it can stand long. I remember that we were once charged in a Book (c), saying, *The Quakers must wait for the Spirit's Call to Prayer, how comes it to pass that they and the Spirit came to be such Strangers, that it calls not to them all the Days, Week, Month, or Year long, to pray alone, or in their Families?* (d) The Quakers cleared from being Apostates, &c. p. 78. This was so close and pinching a Question, and so necessary to be asked, and such a known Duty, that it was thought necessary to be answered; and I find that we have some amongst us that can say any thing. Then out came Benjamin Coole (d), who thus answers: *Now as to Prayer in Families, and alone, this is the known Practice of the Quakers.* Now Ben-  
this

this is such a known Lie, that I marvel thou hadst the face thus to dissemble and lie against thy own Conscience and Knowledge: For I dare be bold to say, that there is not one Family of *Quakers* in ten thousand, that ever practis'd that Duty since they were *Quakers*, nor was that Practice ever recommended by any one of our antient Friends in any one of their Books for 50 Years together, which is a Demonstration of our Disuse of that Family Duty; nay, not one Family of a thousand that ever so much as give Vocal Thanks to God for their Food, unless a Speaker come by chance to their House, where he perhaps makes a long Prayer to their Light within. Why then, *Ben*, dost thou thus bely thy own Conscience, and dissemble with the World.

*Ben. Coole.* Why truly, *John*, the case is this: Our Friends having a Belief in us, that we speak and write from the Spirit of Truth, and we having gained this Point, all we say or write goes glib down, and when their Reason at any time puts a check upon their Belief, they apprehend there is some Mystery in what we say, and so it passes for current.

*J. Fisher.* Again, *Ben*, in P. 53. *ibid.* I find a most horrible piece of Disimulation: For there thou sayst, *As the Scriptures declare the Mind of God to us, they may in that respect be called the Word or Command of God, and so the Quakers own and esteem them, since they afford such a comfortable History of our Lord Jesus Christ, his Birth, Works, Doctrine, Miracles, Sufferings, Death, Resurrection, Ascension, and many other comfortable Doctrines; all which are contained in the Holy Scriptures, and writ for our Learning.* P. 54. And therefore that the Quakers deny the Holy Scriptures, is false in fact, and esteem them but Death, Dust, Serpent's Meat, dead Letter, as this *Hammerer*, the Snake in the Grass, *Crisp*, *Bugg*, &c. saith. Now, *Ben*, is it not a sad thing, that thou shouldst charge these Men with being false in these Charges, when thou canst not but know the said Charges to be true? And as a sign thereof, dare not meet them publicly to defend us from the Dirt of them: For did not *Francis Bugg* come to *Bristol* in May 1704? Did he not with a Minister, *Arthur Beisford*, come to thy own House? Did he not (with the said Minister) use many Arguments with thee to have a publick Conference with thee, and offer to prove the said Charges out of our Books? Thou knowest, *Ben*, he did, why then didst thou not meet him? Nay he came to your Publick Meeting in *Bristol*, and there challenged you or any other *Quaker* to meet him, offering to prove the said Charges, gave you a printed Paper containing the same: yet not a Man of you did dare to meet him. And let me tell you, that this was a sign of great Gilt and Self-Condempnation in you; and therefore I shall briefly answer these Passages, in which there is more Lies than Lines, as he can make appear; but take this in short, as what he would have said, if you had met him.

First, says *Ben. Coole*, as above, *As the Scriptures declare the Mind and Will of God to us, they may in that sense be called the Word or Command of God* (a). Thus *Ben*.

*Ans.* But does not this contradict your antient Principles? And if so, how are you the same in Principle you were 50 Years ago? But that this Doctrine is expressly contrary to your antient Testimony, I thus prove from your Prophet *Bayly* (b). *The Scriptures* (says *Bayly*) *are in no sense the Word of God*: And the Reason he gives, is this, namely, *because they contain many Words*. And this Reason, as silly as it is, has been frequently given by *Geo. Fox*, and others, of which I could give fifty Instances; notwithstanding many of their own Books, Papers, and Epistles are called, *The Word of the Lord*, yea, *The Word of God*; which

(a) The *Quakers* cleared, Chap. 53.

(b) *W. Bayly's Works*, p. 295.



which contain many Pages, consequently many Words. However take one Proof more to shew Ben. Coole's Doctrine inconsistent with their Primitive Principles, from another of their admired Prophets Geo. Bishop (a) : *It is the highest Blasphemy (says Bishop) to call the Scriptures the Written Word of God.* Both which Places confute Ben. Coole, since the Scriptures 1st contain many Words: 2dly, And that the Scriptures, which declare the Mind and Will of God to us, are the Writings of the Prophets and Apostles; consequently, from Bishop's and Bayly's Doctrine, they are in no sense the Word of God, nay the highest Blasphemy to call them so : And therefore Ben. Coole must be a Blasphemer. But,

Secondly, And so (says Ben) the Quakers own and esteem them, since they afford such a comfortable History of our Lord Jesus Christ, his Birth, Works, Doctrine, &c. p. ibid.

Answer. But in plain contradiction to Ben, thus saith W. Penn in defence of their ancient Principles, viz. *That the outward Person, who suffered Death on the Cross at Jerusalem, was properly the Son of God, we (Quakers) utterly deny (b).* Again, upon the same foot, and for the same reason, he thus saith, viz. *Faith in the History of Christ's outward Manifestation (viz. his Birth, Works, Doctrine, Miracles, Sufferings, Death, &c.) has been a deadly Poison these latter Ages have been infected with (c).* From which it is evident, That altho Ben. Coole seems to confess Jesus Christ to be the Son of God, yet W. Penn in the Name of the Quakers, utterly denies it. Again, whereas Ben. Coole, to serve a turn, seems to acknowledge the Holy Scriptures to be a comfortable History of the Birth, Works, Doctrine, Miracles, Death and Suffering of Christ; yet you see a greater Man than Ben. Coole, even Father Penn himself, affirms, saying, *Faith in the History of Christ's outward Manifestation (viz. his Birth, his Works, his Doctrine, his Miracles, Death and Sufferings, &c.) has been a deadly Poison these latter Ages have been infected with, &c.* And how it can be, that a History can be comfortable, and yet at the same time of a poisonous nature, I can no more reconcile, than I can your antient Principles, and your late sham Defences, which harmonize like Harp and Harrow, and are as like as black and white. But,

Thirdly, And many other comfortable Doctrines, all which are contained in the Holy Scriptures, and are written for our Learning, &c.

Answer. How can this be, Ben, if you believe Edw. Burroughs, your great Prophet and Son of Thunder, and whom you still confess, wrote from the Mouth of the Lord (d), who in plain contradiction to thee, thus saith, viz. *That the Scriptures are not the standing Rule, that they neither teach to worship or serve God, (e) &c.* How then, Ben, are the Doctrines therein comfortable? To what end were they wrote for our Learning? So that unless you retract and condemn these your antient Principles, there is no reason in the world to think you are sincere in these your late Confessions, and so I told Richard Ashby, &c. when they came to me to assist them at their Conference at West Dereham; and they refusing to give me leave so to do, I refused to go to their Assistance. But,

Fourthly, And therefore, that the Quakers deny the Scriptures, is false in fact; or esteem them Death, Dust, Serpent's Meat, Dead Letter, this Hammerer, the Snake, Crisp, Bugg, &c. saith. But that the Quakers do esteem the Scriptures to be Death, Dust, Serpents Meat, Dead Letter, &c. they have all sufficiently proved; and therefore you deny the Scriptures. See P. 29. foregoing at large, and briefly thus (f). But

(a) Mene Te-  
hel, p. 22.

(b) A serious  
Apology, &c.  
p. 146.

(c) Quakerism  
a New Nick-  
name, &c.  
p. 6.

(d) The De-  
fence of the  
People called  
Quakers,  
printed 1699.

(e) Subscribed by  
Rich. Ashby,  
J. Fiddeman,  
Tho. Bonnet,  
Dan. Phillips,  
Jo. Hubbard,  
T. Buckingham.

(f) Bur. Works,  
p. 485.

(g) New com-  
ing up out of  
the North, &c.  
writ by G. Fox,  
printed 1654.  
p. 5.

But (we Quakers) who are sent of God, testify against all those sinful Practices, against all Idol Temples, and against their very Foundation which

(a) Mat. 4. 23. they preach; for they say the Gospel is their Foundation (a), which is the 11. 5. c. 26. 14. four Books, Matthew, Mark, Luke, and John, P. 13. Feeding upon the Mark 1. 1, 15. Scripture, which is Death, P. 14. Your Word is carnal, the Scriptures. Luke 2. 11. So Dust is the Serpents Meat, their Original is but Dust, which is but the 4. 18. 9. 6. Scriptures, which is Death. And their Gospel is Dust, Matthew, Mark, Acts 15. 7. Luke and John, which is the Scriptures. Rom. 1. 16. 10. 8, 9.

Now, Ben. Coole, with what Face, but that of Brass, could'st thou charge these Men to be false in fact? when the Charge upon you is so plainly proved out of your own Books, and which Fra. Bugg would have proved to your faces, would you have met him at Bristol, when he came a hundred Miles to give you the Opportunity: And your not meeting him is a plain Demonstration of your Self-condemnation, both to me and all wise Men. And now, Geo. Whitehead, I must

(b) Innocency turn to you, and tell you, that in your Replys to Fra. Bug, &c. (b) you have been very false in telling the World, that Fox, &c. only ac- (b) count the Paper and Ink, abstractly considered, to be Dust and Serpent's Meat. Neither can I pass by you, Joseph Wyes, who in vindication of Geo. Fox, &c. their horrid Contempt of the Scriptures, alledge, that some Priests in the North called the Scriptures, God; and that therefore our Friends, to straiten their crooked Opinions, were under

(c) Angels Flagellatus, &c. p. 155.

(d) A horrid Lie.

(e) Another Lie.

Where neither Page nor Book is recited.

(f) Great Myst. p. 14.

(g) I have some other Books by me, said to be answered by Fox in his Gr. Myst. and am getting more, and design to bestow one Part of this Book to shew the Falseness of this Fox and his Cubs.

(h) Did they worship Stocks and Stones, Dogs and Cats, Devils, &c.

(i) What horrible Uncharity is this?

a necessity to bend things the other way, viz. (c) Roger Atkinson affirmed, that the Letter of the Scripture was God (d), and that, Richard Stoakes affirmed, that the Scripture is God (e). Now, Joseph, these two Assertions are downright Lies. It's true, you quote Geo. Fox's Gr. Myst. p. 261 +. but know, that G. Fox was not only their Adversary (an Authority you frequently reject for that very reason) but a known Liar, yea such a Villain, that some think there are every Year at Tyburn honest Men hang'd. One Instance of his false and perfidious way of writing I will give (f), in his Answer to a Book wrote against the Quakers, by Mr. Geo. Emmot, in the North, out of which Geo. Fox, in his pretended Answer in his Gr. Myst. recites, as his, only this Line,

viz. He saith, the Steeple-house is a holy Place, more holy than a House, P. 8: Which Book of Mr. Emmot's Fra. Bugg hath by him, and doth affirm, that neither in P. 8. nor in any part of the Book, there is one Line so worded; yet this he calls an Answer (g): And therefore, Joseph, produce the Books quoted by Fox, or else this Lie of Fox's by you re-asserted on his Authority, lies at your door. This very Instance, Joseph, shews what a false Fellow this Cobler Fox was, in pretending to answer a Book, and yet take but one Line in one Page of the Book, containing 14 Pages, and that Line false in fact too. Oh this Hypocrisy I hate. But,

Secondly, Look into a Book of your own, thus intituled, Certain Papers which is the Word of the Lord, &c. Wo, wo, wo unto thee, O Town of Appleby, the Judgments of the Eternal God hang over thy Head. All the Whoredoms and Abominations of the Heathen are committed in thee (h). There is not one in thee, of thine Inhabitants, that fears the Lord (i). To thee this is the Eternal Word of God, &c.

This, what this? Why these certain Papers, of Ink and Paper. This? yea this is the Eternal Word of God, the Second Person in the ever Blessed and Glorious Trinity. Oh this Blasphemy! Oh this Luciferian Pride! Come, Friend George, and Joseph, did ever any of the Northern Ministers say thus of the Holy Bible, which you trample on; which



which you despise, and disdainfully call *Death, Dust, Serpents Meat, &c.* come out then, and meet *Fra. Bugg*; he charges you with this Contempt of the Holy Scriptures; he offers to meet you with this and other Books in his Hand: This is a sign of his Sincerity, as well as of his Ability to prove upon you what he charges you with. He calls you out, he rides up and down to give you the opportunity to clear your selves of his Charge; but you challenge indeed, no Men more arrogantly; but when it comes too, you hide your selves, you shrink, and dwindle away, and pretend the Act of Toleration for your shelter: Which shews plainly, that you are conscious to your selves, that you are guilty of the Errors laid to your charge; and so I leave you, and can never think you can prosper, until you retract and condemn these your Errors, Farewell.

*Alexander.* I find *John Fisher* is not only a good Schollar, and a sensible Man, but that he is too much tinctured with the Christian Religion; for if you observed, he argued much like *Keith, Bugg, &c.* Therefore Friends, beware of him, 'tis much if he does not turn Apostate. Well, I must go to yonder Men, they'll think me long.

*Churchman.* Come, Friend *Alexander*, where have you been so long? Pray have you consider'd of the Second Part of the Charge, namely, that you deny the Scriptures to be the Rule of Practice?

*Quaker.* I have well considered of what has passed, and to be plain, I do not see that we have any need of the Scriptures to be a Rule to us, either of Faith or Practice, and I will prove it out of our antient Friend *Isaac Pennington's* Book (a). Now observe the difference between the Religion which God hath taught us, and led us into, and the Religion of all Men upon the Earth besides. Our Religion stands wholly out of that, which all their Religion stands in. Their Religion stands in the belief of a literal Relation: Our Religion stands in a Principle, which changeth the Mind, wherein the Spirit of Life appeareth, where we hear the Voice, and see the express Image of the Invisible One, and know things, not from an outward Relation; yea here, we must profess we so know things, that we are fully satisfied about them, and could not doubt concerning them, tho there had never been Word or Letter written of them. And therefore, altho our Friends *John Field*, and *George Whitehead, &c.* have made some slips with their Pens, I have been with them, and understand their Minds, and find them faithful Friends to our antient Principles, and from which I will never start: For I do say, that we have no need of Scripture, and with my Friend *Isaac* do say, that if there had not been one Verse of Scripture wrote, nay not one Word, I should have known sufficient; and this I will abide by, make the best thou canst of it.

*Churchman.* Nay, Friend *Alexander*, as I account you more honest than *G. Whitehead, John Field, Father Penn, &c.* who to serve a turn, can say any thing, and so word the matter occasionally, both in their Preaching and Writing, that it is very difficult for any Man, not acquainted with their Principles, to know whether they be *Quakers* or Christians; yet I am sorry to hear you so resolute, as to stand so stiff in your Errors, and could be glad to convince you of the same: I was indeed once minded to argue closely about your Pretences of making the Scripture your Rule of Practice, but you have now saved me the labour, only I may recount to you some of those things in which you do not make the Scripture your Rule of Practice. As,

First, Touching your Disobedience to Authority, and Contempt of Magistracy.

K

Secondly,

(a) Some things relating to Religion proposed to the Royal Society, &c. printed 1668.

† See Smiths  
Primmer, p. 8.  
in which, nor  
in his late Ca-  
techism, is not  
one Scripture  
Proof recited.

*Secondly*, Your holding all to be false Ministers, that preach Faith in Christ, as he is in Heaven above †.

*Thirdly*, Your rejecting the two Sacraments, as Baptism with Water, and the Lord's Supper with Bread and Wine, instituted by our Saviour.

*Fourthly*, your rejecting the Lord's Prayer, confessing your Sins, and begging God's Pardon for Jesus Christ his sake, nor yet recommending the Practice thereof in any one of your Books.

*Fifthly*, Your laying aside the Ten Commandments in your Worship, and not recommending the Practice thereof in any one of your Books.

*Sixthly*, Your laying aside the Apostles Creed, and never recommending the Practice thereof in your Worship in any one of your Books.

*Seventhly*, Your not observing Fast Days, Days of Thanksgiving commanded by Authority, as the Scripture requires, saying, *Be subject to every Ordinance of Man, not only for fear, but for Conscience sake.*

*Eighthly*, Your allowing Women to speak in your Assemblies, which the Apostle St. Paul so clearly prohibits.

*Ninthly*, Your not preaching out of the Scripture, of which Christ himself set you an Example, *Luke 4*, but call such as do, Ministers of Death, Conjurers, Devils, Witches, &c.

*Tenthly*, Your rejecting the Duty of giving Thanks for your Food, as Christ and his Apostles, and the Christians in all Ages of the Church, practised, both Teachers and Hearers.

*Lastly*, In that, when a Case of Conscience is to be resolved amongst you, then you quote your Friends Books, and not the Scriptures, as in the case of your Solemn Affirmation, of which more anon. All which prove that you do not make the Holy Scriptures your Rule of Practice.

These are some of the Practices which the Holy Scriptures teach all those that make it their Rule; but since you have confessed that your Religion differeth from all other Religions, which stand in a literal Relation, and Scriptural Precepts; and that you know every Article of your Religion, so, as not to doubt thereof, altho not one Word of Scripture had been wrote; I think it's needless to dispute those Points; especially since I find you tite to your antient Principles taught by Edm.

(a) Edw. Burroughs Works, p. 485.

Burroughs, &c. saying, *The Scriptures are not the standing Rule, and that they neither teach to worship or serve God* (a).

Now therefore be plain, and tell us what you think of the Christian Religion, and whether you own the same as professed in any part of Christendom: For your thus slighting the Scriptures, as having no need of them, declare plainly that you are no Christians.

(b) Edw. Burroughs's Epistle to his Works, p. 1.

*Quaker*. I am resolved to be plain in this point, and therefore affirm, saying (b), *To all the World to whom this may come, hereby they may come to the perfect Knowledge of the ground of Difference between the Priests, and Professors, and all Sects in the Nations, and Us, called Quakers, shewing that the Controversy on our part is just and equal against them all, and that we have sufficient Cause to cry against them, and to deny their Ministry,*

(c) P. 7, 8. ib.

*their Church, their Worship, and their whole Religion* (c): *And by the Light in us, we perfectly came to know what Man was before the Transgression, in the Transgression, and what he is, being redeemed out of Transgression: And the perfect Estate of the Church we came to know, her Estate before the Apostles Days, and since the Apostles Days, P. 9. And we are of the Royal Seed, Elect, Chosen, and Faithful, P. 17. And if thou be'st impartial in this Business, I doubt not but thou wilt satisfy thyself concerning the Priests and Professors in England, and us called Quakers: And then when thou hast thus done,*

own



own and deny, whether theirs or us; for thou may'st fully perceive we differ in Doctrines and Principles, and the one thou must justify, and the other thou must condemn, as the one being clean contrary to the other, in our Principles. For this know, there is not any Principle we hold, nor any Practice in our Religion; but we are willing and desire we might be brought to the Bar of Justice together, and in every Particular of our Principles and Practices, examined and try'd to the full (a), P. 9. And so gladly would we be made manifest to all the World, that if any, and especially of the Heads and Rulers, have Doubts concerning us, and the Priests; for that end let Four, Ten, Twenty, or Thirty, give as many of the wisest and ablest Priests, and Professors, have a Meeting for Dispute, at any Place in England, at what Place, Time, and for what time, and for what continuance they please (b) P. 12. And being prepared of the Lord, who gave us Power to bind Kings in Chains, and Nobles in Fetters of Iron, the Word of the Lord we sounded, and did not spare, and caused the Deaf to hear, and the Blind to see (c); and the Dread of the Lord went before us, and behind us; and first of all our Mouths were opened, and our Spirits were filled with Indignation against the Priests and Teachers, and against them we first began to war (d), in his Works, P. 463. We view the whole World, and the Estate of all Mankind, and measure the Times and Seasons throughout Generations; and the Estate of the Church we perfectly know by the Inspiration of the Almighty (viz. our Light within) her Estate before the Apostles days, and in the Apostles days, and since the Apostles days; and her Increase and Decrease, and her Estate since the Beginning of the World, till now: And at this present time to us is certainly known by the Spirit of Jesus (i. e. Light within us). And now because the Lord hath put into our Hearts to have Controversy with you (viz. the Popes, Cardinals, Priests and Jesuits) and to seek out perfectly your Original, and to justify you, or condemn you accordingly: And having the Infalible Spirit of the Lord God to try all things, we are purposed to visit you, and to examine your Foundation, your Birth and Original, your Faith, Worship, and whole Religion, and to justify or condemn you eternally (f); and this will the Eternal God by us speedily bring to pass. Wherefore, thou Pope, greatly admired and highly exalted, and to all thy Cardinals, Priests and Jesuits; I am moved of the Lord by this Message to visit you, P. 468. Come, Friends, have you seen God Face to Face, as did Jacob and Abraham? Have you seen his Shape perfectly? Give us a Description of him, if you have, P. 470. To all these things I expect your speedy Answer (g), P. 467. Otherwise, if you do not, or cannot satisfy all People in these Particulars by the Scriptures; then forsake your Religion, and renounce your Church, and confess your selves to be Deceivers, and deceived (h), for God will tear your Garments. All this is according to our antient Testimony, and Edward Burroughs was a Prophet, and his Works uttered into the World by the Testimony of Geo. Fox, Geo. Whitehead, Fra. Hongill, Josh. Coal, &c. Therefore I will stand by his Works, &c. Dissenter. From hence I observe, 1. That the Quakers write to all the World, and Nations therein, and what for? But to tell us they differ in Doctrine from all Priests and Professors of the Christian Faith; and therefore they tell us they deny their Ministry, their Church, their Worship, and their whole Religion; and their Practice confirms it, for they will not join with any Christian in any one Act of Devotion, and why? Because they deny our whole Religion; nay, they'll not marry nor bury with us, but reckon us Infidels, and account our Cup and Table at our Communion, the Cup and Table of Devils, and that the

(a) What tor-  
rid Deceit is  
this? for they  
dread nothing  
more.

(b) Was there  
ever such false  
Presences by  
any Impostors,  
since it is evi-  
dent, that not  
a Quaker in  
England dare  
appear in de-  
fence of their  
Principles.

(c) No, rather  
to stop the hear-  
ing Ear, and  
blind the seeing  
Eye.

(d) True, for  
they stood in  
your way, as  
Enemies to  
your Design of  
supplanting the  
Christian Reli-  
gion.

(e) Then no  
need (as Mr.  
Pennington  
says) of the  
Holy Scrip-  
ture.

(f) O Presum-  
ptuous Blasphe-  
my! that is  
God's only Pre-  
rogative.

(g) Why then  
are the Qua-  
kers so slow in  
their Answers?  
but Fearfulness  
surprises the  
Hypocrites.

(h) This Chal-  
lenge and  
Charge I give  
the Quakers.

the Scriptures are Death, Dust, and Serpents Meat, Beastly Ware, an Idol, &c. and therefore never read a Chapter out of the Bible in their Meetings for Worship for 50 Years together.

(a) Fox's Journal.  
Burroughs's Works.  
II. Pennington's Works.  
Fra. Howgill's Works, &c.

II. That by their Light within, without either the help of Scripture or History, they pretend to know the State of the Church from the Beginning of the World until this present time: And this their Presumption being so often repeated in their Books, that I need not be very particular therein.

III. Their Presumption (upon their Denial of all Christian Churches, and their whole Religion) in saying (as above) that we must justify Quakerism, and condemn the Christians, is manifest Boldness and great Impudence, notwithstanding their pretended Warrant for so doing; namely, *the one (i. e. the Christian Religion) being clean contrary to the other (i. e. Quakerism) their Words are these: And the one thou must justify, and the other thou must condemn, as being one clean contrary to the other in Principles (b).*

(b) Bur. Epistle to his Works, p. 17.

IV. Their vain Pretence, in saying, there is not any Principle they hold, or any Practice in Religion they exercise, but what they are willing to vindicate, is so obvious, and such a notorious Lie spoken in Hypocrisy, that by this time all the World must be sensible of, since there is not a Man among them that dare venture a publick Conference since that at *Sleaford*, where their Books were publicly burnt by the Order of the Magistrates, for their blasphemous Doctrines.

V. Again, they tell us (as above) how gladly they would be manifest to all the World: This is downright Falshood, they know the contrary, for they dread nothing more, their Actions declare it.

VI. Their Pretence to Miracles, is like that of Fox's; for they never opened a blind Eye, nor caused one deaf Man to hear: O horrible Impudence!

VII. Their Challenge to the Pope is also a vain Flourish and empty Boast.

VIII. Their Questions touching Almighty God, are blasphemous.

IX. They tell us they first began to War with the Priests, with open Mouths full of Indignation: but whether with them, or with the Scriptures, remains a Question. 'Tis certain they warred with the Priests, because they preached out of the Scriptures, and the Scriptures as Dust and Serpent's Meat, because they testify of Christ; and against both with equal Indignation.

X. The Advice they give to the Pope to renounce his Church, &c. is as proper to themselves: Therefore I advise them to take the Advice they give.

Churchman. Sir, I am glad you are so sensible of the Quakers, and that you so rightly construe their Doctrine, by their Books. You see their Doctrine is levelled against the whole Christian Religion all the World over, and against all Ministers that take a Text out of the Scriptures, as appears by Edward Burroughs's Epistle to his Works (c), and a Book wrote by Geo. Fox, Jas. Parnell, Will. Densbury, Tho. Taylor, and Isaac Pennington, all famous in their Congregation, as was Corah, Dathan, and Abiram. And to shew that the Holy Scriptures are the Object of the Quakers Malice, and the Ministers (for the sake, and by reason they stand by, vindicate, and preach out of the Holy Scriptures) the Object of their Indignation, they first charge their People not to hear them, next not to pay Tythes to them, and lastly call them Ministers of Death, Conjurors,

(c) Bur. ibid.



Conjurers, Diviners, Witches, Devils, Bloodhounds, Sodomites, and all the venomous Names they can invent; and that for preaching out of the Holy Bible. But take it in their own Words, otherwise they'll say I wrong them. *All People that read these things, never come ye more at the Steeple-house, to hear such Teachers as take a Text, out of the Saints' Conditions, and take a Weeks time to study what they can raise, &c. nor pay them any more Tythes: For if you do, ye uphold them in their Sins, and must partake of their Plagues (a).* Again says Fox, *All that do study to raise a living thing out of a dead, to raise the Spirit out of the Scriptures, are Conjurers: They are Conjurers and Diviners, and their Teaching is from Conjurat[i]on, which is not spoken from the Mouth of the Lord (b).* And this Book they in 1699. highly commend, saying, *And a pretty Book it is, and answers the end for which it was writ (c).*

Again, in their Book said to be written from the Spirit of the Lord, they thus proceed against the Ministers for preaching out of the Scriptures, viz. *The Priests of the World are Conjurers, raising dead Doctrines, dead Reasons, dead Uses, dead Motives, dead Trials out of the Scripture, which is Death. II. Thieves and Robbers. III. Antichrists, the Priests of Baal. IV. Witches. V. Devils, the Serpent is Head in them. VI. Liars, the Commission and Call of Baal's Priests come from Oxford and Cambridge, a poisonous Fountain; even the Sir Simons of our Days run to Oxford and Cambridge, Stewards of the Devil's Magazine, Dissemblers and Liars. VII. A Viperous and Serpentine Generation, who murder and strangle the Child Jesus, where he is manifested: Bloody Herodians, holding up a worm-eaten beastly Form. VIII. Blasphemers, yea, of the Devil, fearful Blasphemers. IX. Scarlet-coloured Beasts, a well favoured Harlot, full of the Abominations and Filthiness of her Fornications. X. Babylon's Merchants, selling beastly Wares for a large Price; they sell the Report of other Mens Riches, the Scripture which is Dust and Death. The Day is coming when these Idol-Merchants, these costly Sermon-makers, shall howl and cry, Alas, alas, none will buy their Wares any longer. XI. Whited Walls, painted Sepulchres. XII. Ravening Wolves. XIII. Greedy Dogs; really they are Bloodhounds, still hunting and gassing after their Prey like the Mouths of Hell; still barking and raging like Sodomites. XIV. Eminent and ambitious Pharisees: Woe, woe, woe was the Portion of those Pharisees then, and woe, woe, woe is their Portion now; and Woe and Misery is the Portion of the Upholders (whether the Queen or Parliament) of that treacherous and deceitful Generation, who are the only Upholders of the Beast.*

I could write a Folio on this single Head, to shew the Fury of the Quakers against, first the Holy Scriptures, next against the Ministers that take a Text and preach out of them; but I hasten to a Conclusion of this First Part. But let us hear what they say of the Church of England, since they tell us their Principles are the same they were in the beginning; especially since of late they begin to boast of their Interest in the Honourable House of Commons (e), saying, *they have more Interest there than we.* This I printed, and gave in to the Parliament; but Edw. Deeks seeing me afterwards, told me, it was a Lie; I told him, if he would go before a Justice of the Peace, I would depose it; on condition that he, upon his solemn Affirmation, would deny it; but he refused so to do: For I do affirm it to be true, and to the same purpose I have heard others of them say.

But to the matter; let us hear what they say of the Church of England, and Book of Divine Service, by Law Established. *But what sayst thou*

(a) Some Principles of the Elect People of God called Quakers, p. 10, 12.

(b) Saul's Errand to Damascus, &c. p. 7. printed 1654.

(c) Anguis Flammellatus, &c. p. 66.

(d) A brief Discovery of a threefold Estate of Antichrist, &c. p. 7, 8, 9. printed 1653.

wrote by Geo. Fox, Ja. Nayler, Tho. Aldam, Ben. Nicolson, John Harwood, Tho. Lawton.

(e) For one of them, who I am informed was a Deputy at their last Yearly Meeting told me, That they had more Interest there than we; namely, Edw. Deeks of Bury.

(a) W. Smith's  
Works in Folio,  
p. 160.

P. 161. ib.

P. 163. ib.

P. 165. ib.

P. 167. ib.

thou (O Church of England?) Open thine Eye, and behold what Mon-  
sters thou hast generated and brought forth from thy adulterous Womb (a),  
and from thence have been highly esteemed; and so hath the Birth of thy  
adulterous Womb deceived the Nations; and the Names thou hast given  
them are not to be found in Scripture, as in any ways to belong to the Saints  
Worship: Thy Rails, thy Altars, thy Sacraments, &c. And now I shall  
try thy Church, and the Foundation of it; and if it be not in God, it is  
none of his, but an adulterated Harlot. Thou hast perverted the right way of  
the Lord, and thy Church hath been set up in the Midnight of Apostacy, and  
so promotes and sets up what thou generatest in thy Bowels. Thy Witchcrafts  
and Sorceries hath not been perceived: And that which thou callest the  
Lord's Prayer, and which is so often set down in thy Book of Common  
Prayer, and with Mouths and Lips so often repeated, be thou silent, and  
make no mention of it, for thou hast nothing to do with it. O thou Adul-  
terous Church, what monstrous Births hast thou brought forth? And thy  
Common-Prayer Book is seen to be conceived in thy adulterous Womb, and  
and to branch forth from the Pope thy eldest Son; and thou art made mani-  
fest to be out of the Truth: For it is not speaking the Words of others, that  
doth make a true Prayer; but the receiving a Measure of the same Spirit of  
Prayer and Supplication, which is not in thy Common-Prayer Book to be  
found: Therefore it is made of none effect, because thy Bowels brings it forth;  
and the Pope gives Life and Breath unto it, and from his Loins it draws  
its Strengths; &c. That which doth discover thee, and thy deceitful Practice,  
that is a Manifestation of God, which was before thou hadst a Name, and  
will abide when thy Name is lost, and it doth boldly reprove thee, and is  
without any fear of thee, or thy Power, and hath opened thee, and ript up  
thy Bowels, and discovered thy adulterous Womb, and all the false Conceptions  
that have been conceived there, &c.

Here is a Taste of the sower Grapes that grow on the Vine of Qua-  
kerism. I could transcribe twenty times twenty more of the same nature;  
out of this Smith's Works; but I hasten, only give me leave to shew a  
Branch of their unclassifiable Conspicuousness. Christopher Taylor thus  
saith (b): Woe, woe, woe unto thee, O Town of Appleby, the Judgment  
of the Living God hangs over thy Head, all the Whoredoms and Abominations  
of the Heathen are committed in thee: There is not one in thee of thine  
Inhabitants that fear the Lord (c). P. 3. And to you all this is the Eter-  
nal Word of God. This, what doth he mean to be the Eternal Word  
of God? Why these certain Papers made up of Ink and Paper. Now  
the Eternal Word of God, is the Word which was made Flesh, and  
dwelt among the Apostles. Thus do they idolize their own Papers,  
whilst they condemn the Holy Scriptures with the odious Names of  
Death, Dust, Serpents Meat, beastly Ware, saying, it is the highest  
Blasphemy to call them the Written Word of God. Surely this Blas-  
phemy of theirs, in calling their Papers, The Word of God, nay, The  
Eternal Word of God, must most horribly confound Geo. Whitehead, &c.  
who in defence of Fox, &c. tells us, that these Words, Dust, Death,  
Serpents Meat, beastly Ware, &c. are only meant of the Paper and Ink  
abstractly consider'd; I say, this their Practice rightly consider'd, will make  
them blush, and be ashamed for ever. What call their own very Papers,  
The Word of the Lord, yea, The Eternal Word of God, viz. the Second  
Person of the Glorious Trinity: O horrid Blasphemy! This Passage and the like must needs quell the Impudence of both  
Geo. Whitehead and Jos. Wycoll, who have affirmed upon the bare Autho-  
rity



rity of Geo. Fox, That some Priests in the North called the Scriptures, God (a). Now I having read the 261st Page in Fox's Great Mystery, (a) G. Whitehead, &c. p. 87. where he neither quotes Book nor Page; so that both G. Whitehead and Jos. Wyeth, have but his bare Word, which had they first but considered what a great Liar this Fox was: 2dly, What an Enemy he was to the Holy Scriptures: And 3dly, his great Malice against the Ministers, for preaching out of them: And lastly, a Denyer of the whole Christian Religion, as appears by the Epistle to this Book of his, viz. the Gr. Myst. &c. They surely would not have joined Issue with the Learned Author of the Book entituled, *The Snake in the Grass discover'd* (b). (b) Meaning the Mischief of Quakerism. And now I will join Issue with all the Quakers on this Head; 1st, That there never were in the North, or any Place in England, any Priests that said, *That the Letter of Scripture was God, or, That the Scripture is God*, as Fox wickedly belies both Mr. Atkinson and Mr. Stakes (c), nor being able to recite either Book or Page: Nay, moreover I will join Issue with Geo. Whitehead, Jos. Wyeth, &c. that there never was in the North any Priests so ignorant as this Quaker Author (d), as to call their Writings, *Certain Papers which is the Word of the Lord*, yea, *The Eternal Word of God*. But, (c) In his Gr. Myst. p. 261: (d) Christoph. Taylor.

Secondly, Observe the Incharity of this Quaker Author, one of their eminent Preachers, Writers and Travellers, *ut supra*, that in that great Town of Appleby in the North, where so many thousands of Inhabitants live, many of which we are in Charity obliged to believe are good Christians, that fear, worship and serve the God of Abraham, Isaac and Jacob; who have always had a Christian Ministry, preaching to them Faith in God, and in his Son Jesus Christ, abhorring the Idolatry committed by the Heathens, as worshipping Sun, Moon or Stars; nay, which is more wicked, the Devil, and other Idols: Yet thus says this Quaker Author, that calls his Papers, *The Word of the Lord*, yea, *The Eternal Word of God*, viz. *Woe, woe, woe unto thee, O Town of Appleby, the Judgments of the Living God hang over thy Head; all the Whoredoms and Abominations of the Heathen are committed in thee; there is not one in thee of thine Inhabitants that fears the Lord*. O the Incharity of this Monster! And yet it is right Quakerism, and agrees with their ancient Testimony, and Primitive Principles: For says another of their Prophets (of whom more hereafter) *The Quakers are in the Truth, and none but they* (e). (e) The Quakers Challenge, &c. per Sol. Eccles. p. 3.

Dissenter. I think I need not repeat Particulars, it's plain enough that the Quakers deny the whole Christian Religion, and every Part and Particle of it: Pray what do they say of the Heathens? For if all the Inhabitants of Appleby be guilty of all the Whoredoms and Abominations of the Heathen, and if there be not one of them that fears God, as they affirm, and that they have such a discerning as Edw. Burroughs pretends to, viz. *We view the whole World, and the State of all Mankind, and measure the Times and Seasons throughout Generations, and the State of the Church we perfectly know by the Inspiration of the Almighty, her Estate before the Apostles days, and in the Apostles days, and since the Apostles days, and her Increase and Decrease, and her Estate from the Beginning of the World till now, and at this present time ours is certainly known, by the Spirit of Jesus* (i.e. their Light within, without the Help of Scripture or other History). And now because the Lord hath put it into our Hearts to have Controversy with you, and to justify you or condemn you accordingly; and having the Infallible Spirit of the Lord God to try all things, we are purposed in

(a) A Message in the Lord to visit you, to justify you or condemn you eternally (a) ! I say, proclaimed by Divine Authority, in Churchman. I shall shew, that altho' I never knew them to write one Page in vindication of the Christian Religion, as by Law established, yet I shall make it appear, that they have wrote largely in favour of the Heathens.

Secondly, That they have advanced Heathen Divinity above all the Christians ; yea every Man so called, whether Arch-Bishops, Bishops, Priests or Deacons, and also above all Lords Temporal, Knights, Citizens and Burgesses in Parliament assembled, and Commons of the Land, who had not known there had been a Christ, but by the Scripture. And,

Thirdly, That altho' Fox, &c. have commanded the Quakers not to go to Church, to hear a Man that takes a Text out of the Scripture ; yet he has allowed the Quakers to join in Worship with the Heathens, and to go to their Meetings, as also that he hath allowed the Heathens to communicate with them, in their Meetings, and that from what followeth, viz.

1st, William Penn, after he had (b) vilified the Christian Religion, and the Ministers of it, he in those Books highly extols the Heathens, and more particularly in his Christian Quaker, &c. (c), he writes about 70 Pages in favour of Gentile or Heathen Divinity. And Geo. Whitehead in the Second Part thereof, is very express on the same Head : And altho' they find it necessary to disperse their Books to spread their Truth ; yet he thus writes in favour of Heathenism (d), viz.

Tho' you, Baptists, have a historical Faith and Profession of Jesus Christ, as he came and suffered in the Flesh ; I deny that this Faith will either save you, or that you have from thence any real Knowledge of Christ, either as in the Flesh, or in the Spirit ; either as crucified, put to death, or as living and reigning. It's still your mistake to count your literal Notions the Light of

(e) Viz. The Light and Knowledge we gather from the the VVest, North and South, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom, as Children of Faith, and Heirs of Promise, who have believed God, and obeyed his Light within, when you literal Profes-

(f) Viz. Such as profess Faith in Christ according to the Scriptures. (f) shall be utterly rejected. Now observe, that the Promise of Christ, both for a Light to the Gentiles, and Salvation to the Ends of the Earth, is not restrained or limited to the spreading of the Scriptures, (or to speak) only to such as get the Bible. Moreover, it's possible to have both the Sufferings

(g) And why and Glory of Christ revealed by his Light, without the Scripture (g). And when Nebuchadnezzar said, Lo I see four Men loose, Dan. 3. 25. How came this Heathen to have such an Impression, &c ? Let the narrow-spirited Literalists, who would place all true Knowledge upon the Scripture (h), consider of these things, says Geo. Whitehead ; and I say the same, tho' by a Rule contrary to his.

2dly, Geo. Fox is very express on this Head, who writes a Book, thus entituled, The Heathens Divinity set upon the Heads of all called Christians, that say (and no Christians say otherwise) they had not known that there had been a Christ, unless the Scriptures had declared it to them (i). Fox goes on, P. 9, 10. telling us what a good Preacher Haman's Wife was, who said, If that Mordecai were of the Seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. Now what was this (said Fox) that spake these Words in his Wife, was she not a Prophetess ? Mark ! What Baalam spake, who saw the Star of Jacob, who had no Scripture : And therefore doth not he and his

As



*Afs reprove you all that say, you had not known God or Christ, except the written Law or Gospel had declared it unto you. Balaam's Afs may reprove you all (a).*

(a) The Heathens Divinity set upon the Heads of all called Christians, who had not known there had been a Christ, unless the Scripture had declared it to them, p. 9, 10.

I might add out of this his Book, his accounting *Haman's Wife*, and *Rahab the Harlot*, two notable Sermon-makers, which were never accounted so in Scripture: Yet *Fox*, to advance the Heathens above all called Christians (not above all called *Quakers*) gives them that honourable Appellation of Preachers or Sermon-makers, in direct opposition to *St. Paul's* Prohibition to Womens speaking in the Church. In short, the whole tendency of the *Quakers* reasoning against the Christians, who had not known there had been a Christ, if the Scriptures had not declared it to them: And for the Heathens, is nothing else but to blot out, and obliterate the antient Doctrine contained in the Holy Scriptures, and to make void the Divine Authority of them, as I have shewn; and intend farther to remark by way of Parallel, between the high value they put upon their own Books, Papers and Epistles, and the disdainful Names, and contemptible Expressions they cast upon the Scriptures. But,

3dly, I shall conclude this Head with shewing the Unity and Harmony between *Quakerism* and *Heathenism* in point of Worship, and the Liberty of Conscience therein given by the *Quakers* to the Heathens, who refuse giving Liberty of Conscience to the Episcopal Clergy; and that such Catechisms as contradict their Principles (as all Christian Catechisms do) should be burnt. And,

1. Of the Unity between *Quakerism* and *Heathenism* in point of Worship, which take in their own Words, viz. *An Epistle to all Planters, and such Friends who are transporting themselves into foreign Plantations in America. My Friends, you that are gone, and are going, over to plant and make outward Plantations in America, and in all Places where you do outwardly live and settle: Invite all the Indians and their Kings, and have Meetings with them, or they with you; so that you may make inward Plantations with the Light, and answer the Light, Truth and Spirit of God in the Indians, their Kings and People, that so (by their meeting with you, and you with them) you may make Heavenly Plantations in their Hearts to the Lord, and so beget them to God, that they may serve and worship him, and spread his Truth abroad, &c.*

London, the 22d 9th Month, 1681. (b)

George Fox. (b) London, printed for Ben. Clarke in George-Yard Lombard-street, 1682.

Thus you see that Liberty of Conscience is by the *Quakers* given to the Heathen, to meet and communicate together, in their Worship with each other; and yet at the same time the *Quakers* will not join with the Christians in any one point of Devotion, no, not so much as in that common and known Duty of giving God thanks for their Food, but keep on their Hats in testimony against them.

2. That the *Quakers* are against tollerating either Episcopacy or Presbytery, I shall shew by their Answer to the *Anabaptists* Declaration about the Year 1658, and the *Quakers* Answer to it by *Rich. Hubberthorn* and *Edw. Burroughs*, Anno 1659 (c).

*Anabaptists. P. 6. Whereas we are charged with endeavouring an universal Toleration of all Mifcarriages, both in things Religious and Civil, under pretence of Liberty of Conscience, it is in both respects notoriously false. We do not desire in Matters of Religion, that Popery should be tolerated, nor any that worship a false God, nor any that speak contemptuously and reproachfully of our Lord Jesus Christ, nor any that deny the Holy Scriptures contained in the Books of the Old and New Testament, to be the written*

(c) See the *Quakers Answer to the Anabaptists Declaration*, by *R. Hubberthorn* and *Edw. Burroughs*, printed 1659. p. 6, 7, 17, 18.

Word of God; and yet we are not against tollerating Episcopacy, Presbytery, or any stinted Form, provided they do not compel others to a compliance therewith, or a Conformity thereunto.

No sooner came forth this Declaration, but the Quakers attack'd it with the greatest fury, highly resenting it, as injurious to them, in that they would not tolerate Popery as well as Episcopacy, and such as worshiped false Gods, spake contemptuously of our Lord Jesus Christ, and denied the Holy Scriptures to be the written Word of God. This they thought might affect them, as well as their Brethren the Indians, and therefore fell upon this Declaration with great Indignation: But for this take their own words (a).

(a) An Answer to a Declaration of the Anabaptists, printed in 4to, 1659. p. 6.

(b) But the Quakers can hold Communion with the Indians, who worship false Gods, consequently would have them tolerated.

Richard Hubberthorn's Answer. What Confusion is here? As to Religion, you say you will not tolerate Popery, because the Blood of many of the People of God hath been barbarously shed by the Professors thereof; neither will you have any Persons tolerated that worship a false God (b), nor any that speak contemptuously and reproachfully of our Lord Jesus Christ, nor any that deny the Holy Scriptures contained in the Books of the Old and New Testament to be the written Word of God: And yet you are not against tollerating Episcopacy, Presbytery, or any stinted Form. Why will you not tolerate Popery as well as Episcopacy? Have not the Professors of Episcopacy murder'd and slain, and do labour to murder and slay the People of God, as well as the Papists? And why will you tolerate the Common Prayer among the Episcopacy, and not the Mass-Book among the Papists, seeing the Mass-Book was the Substance out of which the Common Prayer Book was extracted? Here is nothing but Partiality to tolerate one thing, and not another of the same kind. And why will you not tolerate the Persons of those that worship a false God? nor the Persons that deny the Scriptures to be the written Word of God? nor the Persons that speak contemptuously or reproachfully of the Lord Jesus Christ?

Anabaptists. And whereas it is said, we are for destroying the publick Ministers of the Nation, we do declare, That we are so far from that, that we judge it our Duty to stand by them, and preserve them from Violence and Injury (c).

(c) P. 17, 18, 19. ibid.

To which (says Edw. Burroughs) I answer, What, are you about to make a League and a Covenant with Antichrist? What, have you for this many Years been opposing them in Words, and are you now recanting (d) of what you have done? Will you bind your selves to stand by them and preserve them from all Injury, and as they are Ministers too? But let me ask you, do you look upon them to be Ministers of Christ, or of Antichrist? If Ministers of Christ, why do you oppose them? But if Ministers of Antichrist, then how is it that you will stand by them, and preserve them from Violence and Injury? Oh! ye Hypocrites, is not this to make a League with Hell and Death?

(d) Why not? I wish you had so much Humility, I am sure you have as much reason.

Anabaptist. We would have none tolerated in their Religion, that deny the Scriptures to be the written Word of God, yet we would that Episcopacy, Presbytery, or any stinted Form were tolerated.

(e) It is time for you to recant, who have these 50 Years been pulling down the Christian Religion.

(f) This is right Quakerism.

I answer (says Burroughs) what are you for tollerating of Episcopacy, who were once your selves Instruments in pulling it down? And will you now tolerate it again, building what you once destroyed, as if you recanted of what you had done (e), and can now embrace Idolatry? Oh! unconstant Men, this is to you; Not herein discovering my Judgment in the case (f). And if Episcopacy, why may not Popery be tolerated, seeing they are one and the self same thing in the ground and nature.

Note, that one Part of this Book was wrote by Rich. Hubberthorn, the other Part by Edw. Burroughs, and printed in Quarto, 1659. and reprinted



reprinted in *Rich. Hubbertorn's Works*, Anno 1663. P. 299. and *Edm. Burroughs's Part* in his Works, P. 618. Anno 1672, and ushered into the World by divers Recommendatory Epistles wrote by *Geo. Fox*, *Fra. Howgill*, *Geo. Whitehead*, *Josiah Coale*, &c. as their Judgment touching Episcopacy. What reason then have they to expect Tolleration, when their Principles strike thus directly, not only at the Bishops and Clergy, but at Episcopacy at self, yea, at the very Foundation of the Christian Religion? And they tell us their Principles are the same still; and especially if we consider even but one Passage more in the said Book, P. 23. *ibid.* of twenty that might be noted, viz. *Oh! ye envious Persons, that are preparing for the Destruction of a peaceable People (called Quakers) do they love to be great in this World? Nay, their Kingdom is from above, and they reject the Countenance of the Beast's Authority (a), and they reject* <sup>(a) That is, the English Government.</sup> *any Confidence that the Dragon and unjust Powers can repose in them. What say the Episcopal-men, the Presbyterians, Independents, and the Anabaptists, of them; but that they are Deceivers, Seducers, Witches, false Prophets, Vagabonds, Hereticks, Blasphemers, and destructive to the Gospel? This is the Cry of all sorts of People against the Quakers, whom the Eternal God hath made dreadful to them all, who shall be the Rod in his Hand, to break them, and confound them, and utterly to destroy their Antichristian Kingdom (b).* <sup>(b) Your Design, I hope, will be frustrated. Not a word against the Heathen.</sup>

But it may be the Quakers, in favour of Burroughs, will urge the Place above-noted, viz. *not herein discovering my Judgment in the case.* No; whose Judgment then? What do the Quakers write contrary to their Judgments, or was that Passage left as a Starting-hole? viz. *Not herein discovering my Judgment in the case: For I may see cause otherwise to word the matter.* But,

3dly, I am now to shew, that the Quakers are for burning our Christian Catechisms, and the Reason is manifest (both from the Text and Context of their Doctrine) to be, because our Catechisms are warranted from Scripture Testimony and therefore they thus characterize Deceivers, viz. *And such are Deceivers, who tell you, that the only way to come to the Knowledge of all Truth is by the Scriptures; for the Knowledge of Truth (say they) is by the Light (c).* <sup>(c) A new Book for Children to learn in, &c. p. 121 by Geo. Fox, Steph. Crisp, and Humphry Smith.</sup> For (say they, P. 19.) *such are no Ministers of God's Word, who tell you the Scriptures are the Word of God: For the Teachers of the World call the Father, Son, and Holy Ghost, three Persons; but they speak they know not what; therefore Children believe them not.* P. 23. *The Scriptures indeed declare of God, Christ, and the Spirit; but the Scriptures cannot bring you to the Knowledge of God and Christ.* And in the Epistle it is thus said: *All Friends of Truth, this is a Salvation to you and your Children, a Fruit of the Plant of Righteousness, and is given forth from that Spirit, in which we are one with you, for the removing the use of such Books, and Catechisms, as are sprung forth of the corrupt Tree (i.e. Knowledge by the Holy Scriptures) which now is to be burned.*

And to this agrees the whole Tendency of their Doctrine: For says *Isaac Pennington*, one of their authentick Authors (d), *Can an Opinion, (d) A Question which a Man takes up concerning Christ from the Scriptures, save him, unless he be in the Life and Power of the thing it self? Otherwise it is but Knowledge falsely so called, making him wise to oppose Truth, and so bring him into a State of Condemnation, Wrath and Misery beyond the Heathen, and makes him harder to be wrought upon by the Light than the Heathen, which are as so many Chains of Death and Darknes upon you. My upright Desire to the Lord for you is, That he would remove the Stumbling-blocks out of your way,* <sup>that</sup>

(e) The Scattered Sheep sought after, &c. by Isaac Pennington, printed 1659.

p. 12.

(b) Did not the Apostles then, exhort the Christians to receive Christ by Faith in the Heart.

that he would batter down and strip you of all your Scripture Knowledge, according to the Flesh, &c. Again (a), The Jews could not be saved formerly by a Belief of a Messiah to come, with the Observation of all the Laws and Ordinances of Moses; nor can any now be saved by a Belief of a Christ already come, with the Observation of all that the Apostles commanded or practised, but alone by receiving him into the Heart (b). Again, he may talk of Christ, and practise Duties, pray, read, and meditate, and run into Ordinances, and be exceeding zealous in all these, and yet perish in the end; yea, the Devil will let him alone, if not help him in all this, knowing he hath him the surer in all this. And Edw. Burroughs is very express in this point; for (says he) the Scriptures are not the standing Rule, neither do they teach to worship and serve God.

**Dissenter.** Come, Friend Alexander, what have you to say to this Point last handled? which shews plainly, that notwithstanding your late sham Defences, you not only deny and reject the whole Christian Religion, and every part of it; but that you are united and nearly allied to the Heathens, and admit them Liberty of Conscience to exercise their Talent in your Meetings, and you to exercise your Talent in their Meetings; yet we see, that had you Power, there is no Christian Assembly should have any Liberty from you. How then have you the face to go fawning and cringing to the Episcopalians for Liberty? And being now indulged in the Exercise of your Consciences, one would think it would oblige you to retract and condemn these your abominable and pernicious Principles.

(c) Vindicia Veritatis, &c. Preface.

**Quaker.** Certainly it is one of the hardest things in the world, that we must not give our own Sense of our own Words (c). Upon the whole matter, I do not perceive, that there is any occasion for us to retract any particular Passage so long as we are satisfied our Friends Intentions were sound. I provoke the whole Herd of our Adversaries to produce one Sentence relating to the Fundamentals of Christianity, which we have erroneously defended. For my self (says Philips) I can declare, that to the best of my remembrance, I have not met with one Period in any of our antient Writings, which I cannot stand by, and with as little difficulty vindicate as the New Testament (d). We are not sensible that we have altered any one Principle of our Faith since we were a People; but are the same in every respect that we were 50 Years ago (e). We know not one Article of the Christian Faith, in which we are altered since we were a People; therefore blush not publickly to declare, that we are not changed in our Principles. And my Brother Alexander, alias Wyeth, will

(f) Primitive Christianity continued, p. 6.

(g) The Quakers cleared, &c. p. 7.

(h) Yearly Epistle 1696.

(i) The Postman, No. 568.

say the same (f), viz. For our Principles are now no other than what they were when we were first a People; for (our Reason for our Unchangeableness, is) Truth changes not. And likewise our elder Brother Alexander, alias Geo. Whitehead, is likewise of the same mind (g), and so was our Yearly Meeting Anno 1696. (h) The like may be seen in a large Paragraph we put in the Postman, No. 568. (i) And having this Cloud of Witnesses, for my part I will stand by it, make the best thou canst of it.

**Dissenter.** But, Friend Alexander, you talk strangely: For why should you think it the hardest thing in the world, that you may not be allowed to put your own Sense upon your own Words, when your Meanings by the plain import of your Words, are obvious to the common Sense of all Mankind? For I would ask you, whether every Man is not a proper Judge of your Words, when they are full and plain according to our common Dialect? You still tell us that your Principles are now the same they were in the beginning, and that you are not altered in



in any point of your Doctrine which you held 50 Years ago: For 50 Years ago Geo. Whitehead and his Brother Chr. Atkinson said, *The Quakers do not call the Scriptures the Rule, and the four Books, Matthew, Mark, Luke and John, the Gospel, as thou, and thy Generation of Priests do* (a). And yet in plain contradiction to Whitehead and Atkinson's Doctrine, John Field in 1703. thus teaches, even like the Priests, only he does not mean so, if his Principles be the same with the Quakers 50 Years ago, viz. *Therefore I earnestly intreat all to answer the Law of God, to keep his holy Commands, to honour his dear Son Jesus Christ* (which W. Penn in the Quakers Name utterly denies to be the Son of God) *to observe his Doctrine* (in the Scriptures) *and to make the Holy Scriptures our Rule of Faith and Practice.* Now since these Doctrines are as directly contrary each to other, as Black is to White, and as Light is to Dark-ness; yea, as contrary as is your antient Doctrine, to your present sham Pretences (as in five hundred Instances I could mention, if I were as fond to blot Paper with Quaker Contradictions, as Geo. Whitehead hath been with seeming Contradictions, which are indeed not so :) I there-fore would ask thee, Friend Alexander, what reason there is, why you should be allowed a Liberty to put Meanings to your Words, contrary to the plain Import of them.

Quaker. *We may see cause otherwise to word the matter, and yet our In- tentions be the same* (b). *Let them* (our Adversaries) *print as many Quo- tations out of our Books as they will without injuring the Sense, and we'll ven- ture it* (c). *I may, if God give me Life, besides the hints here given, clear all those Doctrinal Points out of our Friends Books, to the clearing their Innocency, and leaving their Adversaries without excuse* (d). *I am not surprized to meet with some Periods in our antient Books, that are not so exactly worded as they might have been; but what I more admire at, is, that our mercenary Adversaries, with their great Industry, have not (found and) misrepresented more Passages than yet they have done; considering our Friends have wrote so many large Volumes, and were generally speaking Mechanicks, and ignorant of School Distinctions* (e).

Churchman. Sir, I am pleased with your observing the Contradiction of the antient Doctrine taught by Geo. Whitehead, Atkinson, &c. and the new-sham Pretences of John Field, &c. which let them reconcile when they can. And, Friend Alexander, I cannot but say of you, that you act the part of a right-bred Quaker in all the four Instances, which give me leave to examine apart.

First, You say you may see cause otherwise to word your matter, and yet at the same time, your Intentions are the same with your antient Friends, what then signifies your otherwise wording your Doctrine, but to amuse the World, and deceive your Readers, who probably, unless they be well acquainted with your Books of both sorts, may think you speak as you mean; and being by that means deceived, may become Fish to your Net. I grant this is your great Mystery, and such a Mystery as every body cannot see through. I remember that Geo. Fox entitles one of his Books thus, viz. *The great Mystery of the Great Whore unfolded* (f); and therefore I intend to entitle this Book of mine, *The great Mystery of the little Whore* (g) *unfolded*; and hope to shew this your Mystery very plainly.

Secondly, And this I also promise, not to wrong you in the Sense of those Quotations I take out of your Books, though I may sometimes contract for Brevity-sake: Yet to discover the Falseness of your Quota-

(a) David's E-  
nemies discov-  
er'd, &c.  
printed 1659.

(b) The Count.  
Conv. by G.  
Whitehead,  
p. 72.

(c) Judas and  
the Chief  
Priests, &c.

(d) Preface, p. 5.  
(e) Ibid. p. 20.  
39. by John  
Whiting.

(f) Vindicia  
Veritatis, &c.  
by D. Philips,  
p. 2.

(g) Meaning the  
Church of Eng-  
land. See W.  
Smith's Works,  
p. 167.

(h) Meaning  
the Quaker  
Hereby.

tions, in wronging the Sense, dropping Words here, add Words there, would require a Volume, of which, if God permit, I may in some other Parts of this Book give you some Instances.

*Thirdly*, I understand that you are one of them, set apart to clear up all the Doctrinal Points of your antient Friends: I confess it is a hard Task your Friends have put upon you, and if you perform it, I shall account it such a Wonder as exceeds all *Fox's* Miracles; and that you may not want Work, and consequently your Wages, I promise to remind you of some considerable Passages, since it is my Work to search out your Errors, and detect them.

*Fourthly*, And since you are so much surprized, that we have found out no more Errors in your Books, pray let that Admiration of yours cease: For doubt not, but we have, and yet shall find out sufficient to hold you Work; but to find out and publish all your Errors, would be to publish all your Books, in which the whole Thred of your Discourse is erroneous (abating some Flashes here and there, especially of your late Defences :) And this would be a Work both chargeable and troublesome, as well as needless, since a little here, and a little there, to shew the Harmony of your Principles, and the Contradictoriness of your Doctrine, will be very sufficient to the end designed, *viz.* to shew the great Mystery of the Little Whore, the Mother of Harlots, and Abominations of the Earth. And to take off the edge of your surprizing Admiration, that we with all our Industry, have as yet found out no more Errors in your Books, I do assure you that I have this last Summer collected 24 Pages in *Folio*, almost full of your Errors, many of which I never saw before: And that I may keep you fully imployed in clearing up your Doctrinal Points, which I perceive is the *Egyptian* Task, which you have put upon your Drudge *John Whiting* (now your Hackney Scribes *Geo. Whitehead*, &c. are almost tired) I intend every Summer, so long as I am able to be as industrious as hitherto I have been, and to shew how *Mahometanism* prevailed in the Eastern Churches, which at first seemed as silly a Religion, and of as little danger to the Faith of Christ crucified, as did *Quakerism*; and this I think I am bound in conscience to do to the utmost of my Ability, in love to God and my Country, and as a Member of the best constituted Church in the World.

*Dissenter*. By this time I am fully satisfied, that the *Quakers* late Pretences to own the Scriptures, are meer Shams, since they (as above) tell us their Principles are now the same they were 50 Years ago, and that they are not altered in any one point of Doctrine: And therefore pray tell me what is the reason, that in some of their Books they quote the Scripture?

*Churchman*. Not that they believe the Doctrine contained therein, so as to make it their Rule of Faith and Practice, since they tell us, and that by one of their Prophets, *that the Scriptures neither teach to worship or serve God* (a); but only with a design, not only to overturn the roughs Works, World, but Christianity itself, as *Mahomet* did. As for instance, suppose I were in *Turky* a Preacher of the Faith of Christ crucified, I should often quote some Passages in their *Alchoran*, which speaks honourably of Christ, of *Abraham*, &c. not that I ever the more believe the Doctrine contained in the *Alchoran* to be my Rule of Faith and Practice, any more than the *Turks* or the *Quakers* believe the Scriptures contained in our Bible, to be their Rule of Faith and Practice. And let not this seem strange

(a) *Edw. Burroughs Works*,  
p. 485.



strange to you, that any should quote Scripture with a design to subvert the Doctrine of the Scripture: For the Devil himself did so, as you may read in the Gospel of St. Matthew, cap. 4. And then no marvel if his Ministers do so, who can transform themselves occasionally as the Ministers of Righteousness (a). And that the *Quaker* Teachers do (a) 2 Cor. 11, 12, 13, 14, 15: so, I shall at this time only observe two single Instances, out of fifty I could mention; the first is Rom. 10. where St. Paul shewing the believing *Romans* the difference between the Righteousness of the Law, and that of Faith, thus expoundeth the Scripture from Deut. 30. 12. (b) Rom. 10. of which the *Quakers* take that part, which as they conceive is most adapted to their Design, which is, V. 8. *But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach.* This they will not have to be the Doctrinal Word, but the Essential Word of God, Christ Jesus. But I dare engage, that from Anno 1650, to Anno 1700, if you had gone into a thousand of their Meetings, you should scarce once have heard them expound V. 9. *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.* And why? Because they do not believe the Resurrection of the Body, which whoever does not, all their Faith is vain, as saith the same Apostle in another Place; but my Post being Matter of Fact, I shall refer you to the Holy Scriptures and Books wrote by the Divines of our Church, who have handled this most necessary Article of our Faith more largely. I my self was a *Quaker* more than twenty Years, and I do not remember that Verse once mentioned in our Meetings, save once by Mr. Keith in Grace-Church Meeting, when he returned from *Pennsylvania* about 1693, as I remember. The second Instance is in Acts 26. where our Saviour gives St. Paul this Commission, saying, Acts 26. 16, 17, 18. *Unto whom I now send thee, to open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are sanctified, by Faith that is in me.* Now this part of St. Paul's Commission they take, viz. *to open their Eyes, and turn them from Darknes to Light, and from the Power of Satan to God.* Adapted, as they conceive, to their Light within, and to turn them from the Darknes within, to the Light within, from Satan's Power within, to the Power of God within. Now though I doubt not but the inward sanctifying Grace of God doth accompany every true Convert, yet I take this Commission given by our Saviour to be more general, and extensive, namely, to preach to the unbelieving *Gentiles*, and to turn them from their Idolatrous Worship, to the Light of the Glorious Gospel, which St. Paul by his Doctrine was to promulgate, and then to serve the Living God, and turn from their Idols. But this latter part of the Commission, which is the very Condition upon which they were to receive Remission of Sins, and an Inheritance among them which are sanctified, the *Quaker* teachers leave out, as not for their purpose, viz. *by Faith that is in me.* And why? Why because they themselves do not believe *Jesus of Nazareth* to be Christ the Son of God (c): From both which Places (if that (c) A Ser. Apol. I say be true) it plainly appears, that they deny Faith in him, and in his Resurrection. And because I am loath to impose on you, take what which follows, viz. read the Works of *Edw. Burroughs, Fra. Howgill, Sam. Fisher, Rich. Hubberthorn, Jos. Coale, Geo. Fox Jun. Geo. Fox's Great Mystery, &c. John Audland, Isaac Pennington, Will. Smith, Rich. Farns-*

Farnsworth, and W. Penn's and Geo. Whitehead's Folio ; which in all contain many thousands of Pages, where you may find these two Passages: *What saith it? The Word is nigh thee, even in thy Mouth and in thy Heart, that is, the Word of Faith which we preach.* Again, *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, five thousand times, in order to pervert Christians to Quakerism.* But the other two adjoining Passages, wherein is contained the Conditions and Promises of Salvation, viz. *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.* Again, *By Faith that is in me, not so much as once.* I am sure I could never hear them so teach, nor ever read in all those Authors above recited, that ever they so taught, or rehearsed those two Verses, as they lie in Sacred Writ.

*Dissenter.* You need not enter upon the Doctrinal Points ; that which I and others expect from you, is Matter of Fact, you having so many of their Books. Besides, there are so many Learned Tracts by the Author of *The Snake in the Grass*, and other Divines of your Church, as also many of our Ministers, and more particularly a Book wrote by Mr. Cock-

(a) Entituled, *son (a)*, which makes it fully appear, that they do not hold one Article of the Christian Faith contained in the Apostles Creed, that we are fully satisfied, that they are the greatest Impostors, and the most manifest Hereticks, that ever pestered the Christian Church: Yet since of late they have made such a shew of Christianity in their Pamphlets, and in particular, *That the Scriptures are* (though contrary to all their former Doctrines, and yet tell us they hold the same, and are not changed in any one Point of Doctrine from what they were in the beginning) *their*

(b) An humble Application to the Queen, printed 1703. p. 14.

*Rule of Faith and Practice (b)* ; that there cannot be too much said, that's pertinent, on that Head, in order to shame and confound the Impudence of their Teachers, and to rescue, if possible, the Ignorant and Well-meaning from amongst them.

*Churchman.* What I have already said I think is sufficient on that Head, viz. to confound their Teachers, and to help their Hearers: But in answer to your present Request, as well as a Passage in your former, viz. *Pray tell me what the reason is, that in some of their Books they quote so much Scripture?* When they are at the same time such great Enemies to the Scriptures, if, as they tell us, their Principles be now the same they ever were.

*Answer.* Because the Christians believe the Scriptures ; not that the Quakers believe them, any more than you do the *Turks Alchoran*. And now I shall prove it by three Demonstrations, and a three-fold Cord is not easily broken.

(c) The Christian Quaker and his Div. Test. Part 1. p. 160.  
(d) Part 2. ib. p. 49.

First, (says Father Penn) (c) *To conclude, Emanuel imports God, nigh to, or with us ; and this admits not of any Book or literal Rule (d).* Secondly, *We make use of the Scripture, as the Spirit of God teacheth, and for the Information and Conviction of them, that have a Belief concerning them.* Thirdly, *And altho the Dreamers of this Age, in the Apostacy, say, immediate Revelation is ceased, yet I must needs bear my Testimony against them all ; for what I have here written I neither received of Man, nor from Man, nor Books, nor other Words, but by the Eternal Spirit, who saw these things, and was an Eye-witness of them ; and God through it hath revealed them to me, and in me, that I might bear my Testimony of the hidden things of God, which are Eternal: And altho' I have made use of the*

*Scrip-*



Scriptures and the Saints Words, and have cited some of them; it is not (a) The invi-  
for my sake (they not being my Rule) but thine, Reader. (a) sible things of  
God brought  
to light, &c.  
by F. Howgill,  
Epistle to the  
Reader, &c.

These three Reasons afford us thus much light into the Quakers Myste-  
rium Magnum. First, Father Penn is positive, That God being near  
them, admits of no Book or Literal Rule. And secondly, Geo. White-  
head is clear in the point of Quakerism, that when they do at any time  
quote Scripture, it is for the Information of such as have a Belief con-  
cerning them, and that stand in need thereof, which the Quakers do  
not (b). See P. 33. foregoing: For they know every Article of their  
Religion without the help of Scripture, so as not in the least to doubt  
concerning them. And thirdly, Fra. Howgill, of equal Authority  
with the highest of them both, tells us, that what he writes is by imme-  
diate Revelation, and that he receives not his Principles from Men,  
Books, or other Words, and consequently not from the Scriptures; nay,  
he is so bold as to tell us, that altho' he does quote Scripture, it is not  
useful to him, and consequently not to his Friends; for they all pre-  
tend to be guided by the same infallible Spirit: No, nor for his (of  
their sake) but to such as have (as Geo. Whitehead says) a Belief con-  
cerning them.

Quaker. All are Lies, all are Forgeries, thou art an Apostate, an E-  
nemy to Truth, my Friends are misrepresented (c). (c) This is their  
common Cry, &  
even when they  
know that  
what is charg-  
ed on them is  
true, and as a  
sign thereof,  
none dare meet  
him.

Dissenter. Lies, Forgeries, Apostates, Enemies of Truth, &c. one  
that misrepresents you! What mean all this raving and raging, do not  
you see the Books, out of which he produces his Authority? Do not  
all your Friends refuse to meet him, and defend their Principles? For  
shame leave off, and defend your selves *viva voce*; for until then, all  
wise Men will account you guilty of his Charge. For tell the Papists of  
the worshipping Images, praying to Saints, the Sacrifice of the Mass,  
and the Consequences of them, and they'll tell you they are misrepre-  
sented: Tell the Arians, the Nestorians, the Eutychians, of their grand  
Heresies, and they'll all tell you that they are misrepresented; and there-  
fore in all Complaints of this nature, it is necessary to come to Particu-  
lars, and this I find he has given you the opportunity to do. I grant,  
that if it were enough to accuse, then none would be innocent; so on  
the other hand, none would be guilty, if it were enough to complain  
of being misrepresented. But to go on, I remember you told me, that  
in Cases of Conscience, and for the resolving Scruples and Doubts,  
that as all Christian Ministers give Scripture Advice, the Quakers give  
Advice from their Books, and quote their Books, and that as of greater  
Authority. If you can prove this, I think there remains no more to be  
said in confutation of Quakerism.

Churchman. Here is two Points to be proved, first touching the Autho-  
rity of their Writings; secondly, that they quote them to resolve  
Scruples of Conscience. As to the first:

Question. Do you (Geo. Whitehead) esteem of your Speakings to be of  
as great Authority as any Chapter in the Bible? This Question Mr. Smith  
the Library-Keeper in Cambridge asked Geo. Whitehead, to which he an-  
swers as followeth, viz.

Answer. That which is spoken (and consequently written) from the  
Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters  
are, and greater (d), said Geo. Whitehead: And this Book of his is said  
on the Title Page, to be written from the Spirit of Truth in Geo. White-  
head (e). And this leads me to the second thing, namely, to prove  
that Quakers and their Prin-  
ciples, printed  
1659, p. 7.  
(e) From  
George's An-  
swer to Mr.  
Smith's Que-  
stion, it appears  
that this Book  
of theirs is of  
greater Autho-  
rity than the  
that Scriptures.

that they quote their own Books (and not the Scriptures) to remove Doubts, and to satisfy Scruples of Conscience among their Friends.

In the Year 1696, there was an Act of Parliament made in favour of the Quakers, allowing their Solemn Affirmation to pass in some cases instead of a legal Oath: But when many of the Country Quakers refused to take it, saying, that in regard there was more than yea, yea, and nay, nay, it was as abominable as Legal Oaths, blaming their London Friends for subjecting their Testimony to the Wills of Men, viz. the Parliament, contrary to their antient Principles, viz. *We stand Witnesses against Parliaments, Councils, Judges, Justices, who make and execute Laws in their own Wills, over the Consciences of Men, or punish for Conscience sake: To such Laws, Customs, Courts, or Arbitrary usurped Domi-*

*nion, we cannot yield Obedience* (a). I say, for their Friends Conviction, and to remove their Doubts, and to save their Scruples, and to shew that they had not subjected their Testimony to the Parliament; but that on the contrary the Parliament had subjected themselves to the Quakers; they wrote an Epistle, containing the Testimonies of their Twelve Apostles, viz. *An Epistle to Friends in England and Wales, or*

*elsewhere, who are or may be concerned, &c.* (b) P. 4. It seems needful to us, to acquaint you, That it was the Sense of this Meeting, that something might be done to satisfy all that may be in doubt, or that may have it in their Minds, as matter of Question, what solemn Words Friends might use or admit of, and not vary from our known Principles, Swear not at all. And in order thereto (viz. to satisfy tender Consciences) to shew the Testimonies of Friends formerly express, many of which suffered largely for not swearing:

And first we shall begin with our dear and worthily remembered Friend and Elder Geo. Fox; see his Journal, p. 137, 399. 2. Rich. Farnsworth, The Saints Testimony, &c. p. 1. 3. Rich. Hubberthorn's Works, p. 269. 4. Will. Smith's Works, p. 125. 5. Isaac Pennington's Works, p. 319. 6. Fra. Howgill's Works, p. 677, to 680. 7. Sam. Fisher's Works, p. 803, 804. 8. Edw. Burroughs's Works, p. 773, 774. 9. Tho. Ellwood's Truth prevailing, &c. p. 155, to 160. 10. Rob. Barclay's Works, p. 553. 11. Geo. Whitehead's Case of the Quakers concerning Oaths, Ann. 1675. 12. William Penn's Great

Case of Liberty of Conscience once more briefly defended, &c. p. 84. (c) So that you have a Continuation of Proofs from Friends of great Eminency. We hope that none now will be so uncharitable, as to conclude we do these things, viz. either worship, promise, or give Evidence formally at the Will of Man, p. 26. Let none therefore count or call this, a subjecting our Testimony to the Will of Man, seeing God hath so far subjected Man's Will to our Desire.

George Fox, William Smith, Tho. Ellwood, R. Farnsworth, Isaac Pennington, Robert Barclay, R. Hubberthorn, Francis Howgill, William Penn, Edw. Burroughs, Sam. Fisher, Geo. Whitehead.

Here are the Quakers twelve Apostles, whose Writings have that Authority to remove Doubts and Scruples, and to convince the Country Quakers, 1. That it is lawful for them to subscribe their solemn Affirmations. 2. And what Words they may lawfully use, and yet keep to their antient Testimony. 3. And to convince them of their Uncharitableness, who it seems thought, and reported, that the London Quakers had subjected their Testimony to the Will of Man, i. e. the Parliament, when it was nothing so; but on the contrary, God had subjected Man's Will



Will, that is, the Parliament to their Desire, of which they boast not a little. 4. And that they thought meet to begin with the Testimony of their elder Brother Fox.

But notwithstanding all these corroborating Testimonies, I could, and have thoughts I shall, give as many contrary Testimonies, and that from the same Men, and others of like repute, that the taking this Affirmation, in the Presence of Almighty God, is no less than an Oath. But for the present take this Instance for a Sample (a). We look upon't to be no less than a presumptuous tempting of God, to summon him as a Witness, not only to our terrene, but trivial Business; such as we should, doubtless, account it an high Indignity always to sollicite an Earthly Prince to give his Attendance about. What! make God, the Great God of Heaven and Earth, our Caution in worldly Controversies, as if we would bind him to obtain our own Ends: It is to make too bold with him, and to carry an undue distance towards him that made us, an Irreverence we can by no means away with.

(a) A Treatise of Oaths, presented to the King and Parliament 1675, by W. Penn and G. Whitehead, and 11 more.

Take this for another Instance, P. 19. Let your Yea be Yea, and your Nay, Nay; for whatsoever is more (viz. over and above Yea, Yea, and Nay, Nay) cometh of Evil. And P. 47. they bring Chrysostom to confirm this, as not only to be of Evil, but that it is an absolute Oath. Yet now they can deny to swear, yet swear; and that for a need, not only can call Almighty God for a Witness in their terrene Affairs and worldly Business, contrary to their recited Testimony; but when their Interest leads them to it, can take a Legal Oath, as in the case of Geo. Whitehead, who has preached a thousand Sermons against Swearing, as unlawful, and wrote many Books to shew the Unlawfulness of Swearing; yet for a need he can swear himself. An Instance thereof take as followeth, viz. In the Year 1695. Thomas Daniel, and Elizabeth his Wife exhibited a Bill in Chancery, in the then Lord Mayor's Court, to which the said Geo. Whitehead gave in his Answer upon Oath April the 9th, 1695. the Bible being put to his Mouth, and he not refusing, viz. You (Geo. Whitehead) do swear, that so much of this your Answer as you set forth to be of your own Knowledge, is certain and true, and so much thereof as you set forth to be by relation of others, you do believe to be true. So help you God (b).

I took a Copy of this Oath out of the Record in the said Court, well attested by Mr. Gibson Attorney of that Court, and had it ready to produce, when I presented my printed Paper to the House of Peers (c). But if any body tells Geo. Whitehead of this in common Conversation, he will say, as they usually do in all cases, when they are detected, All are Lies, all are Forgeries, this is one of Bagg's Lies. But the last Sessions of Parliament, in the Commons Lobby, before two Divines of our Church (d), and many other Gentlemen then present, he denying the same, I told him, that if he would now give it under his Hand, that he did not take the said Oath in the said Court, in his Answer to the said Bill, that if I did not prove he did by good and warrantable Evidence, that then I would burn my Books: But this he refused to do, upon this I reminded him of Hungate the Jesuit, who in his hot Dispute with Bishop Bramhall affirmed, that Eating was Drinking, and Drinking was Eating (e); to which the Bishop got him to subscribe. After which he so baffled the Jesuit, that the Jesuit was so confounded, and inwardly perplexed, that in ten days time he died: And I told Geo. Whitehead, that he feared the Jesuit's Fate, so away he went venting his Passion, which made the Gentlemen shout, and deride his Folly. But this Case of their Swearing, of which I have many Instances (f),

(b) G. V. Whitehead's Oath in the Lord Mayor's Court, Apr. 9. 1695.

(c) Entitled, A brief Reply to the Quakers Case relating to Oaths, &c. April 1696.

(d) Mr. Lovell and Mr. Castle.

(e) Viz. The Papists give the Wafer only in their Sacrament, to save which, the Jesuit affirmed, that eating the Wafer was drinking. See the Bishop's Works.

(f) Of John Oxgood and others, being

(a) See a Book  
entituled, The  
Missionaries  
Arts, p. 32.  
printed 1668.

(b) The Qua-  
kers Plainness  
&c. by Geo.  
VWhitehead,  
p. 71.

(c) Burroughs  
Works, p. 48.

(d) Several  
Papers given  
forth to  
spread Truth,  
&c. p. 62.  
(e) Meant Te-  
lech, p. 22.

(f) Michael  
and his Mother  
call out, &c.  
p. 22. is Osta-  
vo, in Quarto  
printed by Geo.  
VWhitehead.

(g) Truth De-  
fence, &c. p. 124,  
107.  
printed 1653.

being not so immediately under my present consideration, farther than an additional Discovery of the deep Hypocrisy and horrible Dissimulation of the Leading Quakers, which gives us cause sufficient to say touching them, as the Protestants advise touching the Jesuits, namely, *To distrust all they say* (a); and so I dismiss this Point.

*Dissenter.* Let us keep to the matter in hand: You Friend Alexander, and your Brethren, stand charged in many Books to deny the Scriptures to be your Rule of Faith and Practice, which hath been more than enough proved upon you: And not only so, but that you prefer your own Books before them; that you bring your Books in comparison with them; that you give such Titles to your own Books, as plainly discover the same. What can you say in your defence in these Particulars?

*Quaker.* We never did prefer our own Books before the Bible, as we are unjustly charged; but do prefer the Bible before all other Books extant in the World: Therefore herein we are grossly abused, and our Intentions and Principles greatly wronged, which never was to bring our Books in comparison with the Scriptures; nor have we given any such Titles to our Books, so to prefer our Books (b).

*Churchman.* To say nothing, Friend Alexander, (whose Surname is Whitehead) of your denying the Scriptures to be your Rule of Faith and Practice, that having been over and over proved, I come now to answer your other Particulars apart.

*First.* That you never prefer your Books before the Bible, but prefer the Bible before all other Books extant in the World. Here your Practice wounds your Pretences, and give your Pen the Lie: For do you not read your own Books in your Meetings for Worship, and not the Scriptures, nor one Chapter thereof for fifty Years together; no, nor yet recommend the Practice thereof in any one of your Books? You know you do not: What Impudence then is this that appears in thy Face, Friend Alexander,

*Secondly.* You tell us by recommending Burroughs's Works, that the Scriptures neither teach to worship or serve God (c). How then do you prefer the Scriptures before your own Books, which you say teach to worship and serve God? Is not this deep Hypocrisy?

*Thirdly.* You call your own Books *The Word of the Lord*, yea, *The Word of God* (d), when you say it is the highest Blasphemy to call the Scriptures the written Word of God (e). How then do you prefer the Bible before all Books extant in the World? Is not thy Face lined with Brags, Friend Alexander, that can thus appear in print?

*Fourthly.* You tell us, That that which is written is Death, and killeth (f). And yet Christopher Taylor's Book is thus entituled, *Certain Papers which is the Word of the Lord*. With what Face then, besides that of Brags, canst thou, Friend Alexander, whose Surname is VWhitehead, thus appear in Print.

Again, says Alexander, Herein we are grossly abused, and our Intentions and Principles wronged, which never was to bring our Books in comparison with the Scriptures. To which I answer,

*First.* Our giving forth Papers, or printed Books, it is from the immediate and Eternal Spirit of God, says Fox and Hubbertbarn. (g)

*Secondly.* You might as well have condemned the Scriptures to the Fire, as our Queries: You are now answered from the Mouth of the Lord (g). Now, Friend Alexander, is not this bringing your Books in comparison with the Scriptures. Oh blush, and be horribly confounded, ye Hypocrites, that can thus carry two Faces in one Hood, and say any thing occasionally to serve a turn. But again,

Thirdly,



Thirdly, If ever you own the Prophets, Christ, or the Apostles, you will own our Writings, which are given forth by the same Spirit and Power. (a) *Answer to the said Fox.* Come on, Friend Alexander the Coppersmith, let us see if thou canst blush: Is not this bringing your Books in comparison with the Scriptures? If not, pray tell us in your next what is; What do your Hackny Scribes begin to be weary? I remember a Saying of your Brother Alexander, whose Surname is Penn, viz. No Employment is more pleasant to me, than uncovering the wicked Avarice, and horrid Deceit of this Decimating Symonians Priesthood. (b) And truly I say the same with the Reverse: There is no Employment more pleasant to me, than the uncovering and unmasking the wicked Avarice, horrid Deceit, deep Hypocrisy, and gross Dissimulation of the Quaker Teachers. But,

Fourthly, Mr. Smith the Library-Keeper in Cambridge asked Geo. Whitehead many Questions, amongst which this about the Scriptures was one; and by his Answer he not only compared their Sayings, and consequently their Writings, with the Scriptures, but sets the Authority of their Writings above the Scriptures, viz.

Question. Do you (Geo. Whitehead) esteem your Speakings to be of as great Authority as any Chapter in the Bible?

Answer. That which is spoken (and consequently written) from the Spirit of Truth in any, is (says Whitehead) of as great Authority as the Scriptures and Chapters are, and greater. (c) And this very Book on the Title Page, is said to be written from the Spirit of Truth in Geo. Whitehead. And if so, by this his own Doctrine, his own Book is of greater Authority than the Bible, which is not only a bare comparing, for then the Scriptures might be at least of as great Authority; but they plainly give their Sayings and Writings the Preference to the Bible, as being of greater Authority.

Again, Nor have we given any such Titles to our Books, so to prefer our own Books above the Scriptures.

Now, to shew that they do give such Titles, whereby they prefer their Books above the Scriptures, I must first set forth some few of those Titles they give their own Books, and next the disdainful Epithets and contemptible Names and Characters they give the Holy Scriptures. And,

First, Of the Titles, the Quakers give their own Books.

I. Beasts of Eternal Brightness, or Branches of everlasting Blessings springing from the Stock of Salvation, &c. By a Member of the Truth, John. (d)

II. A Sea of the Seeds Sufferings, through which runs a River of rich Rejoicing. By a Servant of the Lord, John.

III. Immanuel, the Salvation of Israel, the Word of the Lord, came to me the 12th Day of the 6th Month, 1657, concerning the Jews, John Perrot.

IV. An Illumination to open the Eyes of the Papists. By Geo. Bishop. (e)

V. The Words of the Everlasting and True Light, who is the Eternal Living God, &c. By Geo. Fox Jun. Thus do they call their Writings, by Implication, God, sometimes Immanuel, i. e. God with us. Let them

prove, if they can, that ever any Minister of our Church called the Scripture so, much less their own Books.

VI. The true and Everlasting Rule from God discovered, &c. By Humphry Smith. You see their own Books are their Rule.

VII. The Word of the Lord to Sion, the New Jerusalem. By Vill. Dewsbury.

(a) This Book is the Word of the Lord, and as such to be read in their Meetings.  
(d) Several Papers given forth to spread Truth, &c. p. 62.

VIII. All Friends every where, this is the Word of the Lord unto you all, to be read amongst the Children of Light. By Geo. Fox, printed 1683. (a)

IX. Friends, to you all this is the Word of the Lord. I charge you in the Presence of the Lord God, to send this Epistle among all Friends and Brethren every where, to be read in all Meetings. To you all this is the Word of God. By Geo. Fox (b).

X. Certain Papers which are the Word of the Lord. By Chr. Taylor. Now, Friend Alexander, tell me, whether it be not as laudable to call the Holy Scriptures the Written Word of God, as for Fox to call his written Epistle the Word of God: And again, whether Chr. Taylor's Book was not made up of Ink and Paper. Yet you see, you own that Book to be the Word of God: O ye Scribes, Pharisees and Hypocrites, when will you blush and be ashamed to tell us your Principles are still the same in all things.

(c) Then of greater Authority than the Scriptures, says Whitehead, and their Practice shews it.

XI. A General Epistle from the Spirit of Truth (c), to be read amongst Friends, when met together. This is only to go amongst Friends, and not otherwise. By William Smith.

XII. A Message proclaimed by Divine Authority. By Ed. Bur. p. 462.

XIII. A Trumpet of the Lord sounded forth of Sion, which containeth a Testimony from the Word of the Lord. Written by a Son of Thunder. See Edw. Burroughs's Works, p. 96.

(e) Viz. Bethlehem.  
(f) Geo. Fox, gives Light unto all the Regions round about (f), in thee the Son of Righteousness appeared, out of thee the Terror of the Lord proceeded, out of thee Kings, Priests and Prophets did come forth (g), in the Power of the Most High, &c. Howgill, Hubberton, Atkinson, &c.

XIV. Oh thou North of England, who art counted the least of the Nation (e), yet out of thee did the Branch spring, and the Star arise, which gives Light unto all the Regions round about (f), in thee the Son of Righteousness appeared, out of thee the Terror of the Lord proceeded, out of thee Kings, Priests and Prophets did come forth (g), in the Power of the Most High, &c. This Epistle is thus entituled, This is only to go amongst Friends. Ed. Burroughs.

(b) O what care here is to preserve the Authority of their own Papers, whilst they call the Scripture Dust, Bishops, and that Men and Womens Meetings are Courts, Sessions or Synods; Death, Beastly Wars, Serpents Meat, an Idol, &c. a Graven Image, &c.

XV. From the Yearly Meeting in London, the 3d Month 1675. It is our Sense, Advice, Admonition, and Judgment, in the Fear of God, and in the Authority of his Spirit, to all Friends in their Meetings, that no such slight and contemptible Names and Expressions, as that faithful Friends Papers, which we testify have been given forth from the Spirit and Power of God, are Mens Edicts and Canons (h), Elders in the Church of Christ, Popes and Bishops, and that Men and Womens Meetings are Courts, Sessions or Synods; that they are Popish Impositions, useless and burthensome, and that no such scornful Sayings be permitted, &c. Signed by William, Penn, Stephen Crisp, Thomas Salt-house, Geo. Whitehead, Alex. Parker, John Burnet.

XVI. From the Yearly Meeting 1682. Take care to spread Friends Books and Papers for the Service of Truth, &c.

(i) Not a Word of spreading or reading the Scriptures.

XVII. From the Yearly Meeting 1685. Divers good Epistles (none of St. Paul's to be sure) were read from several Meetings on this side and beyond the Sea (i).

(k) The Yearly Meeting 1692.

XVIII. Be careful in dispersing Friends Books for the spreading of Truth, i.e. Two to each Quarterly Meeting in England and Wales [there being in all 151 Monthly Meetings, &c.] (k)

Oh how glad they are to hear of Rents and Schisms.

XIX. Several Epistles from foreign Parts were read, as Barbadoes, Maryland, Pensilvania, Virginia, Scotland, Holland [but no mention of one Chapter in the Bible read or recommended to be read] James VVilson and Thomas Dickinson gave an Account of their Travels, and by an Epistle from Jamaica we understand there are a People raised in Germany from among the Lutherans, called Pieties, but by some called Quakers, persecuted



secuted by the Duke of Saxony, and the Priests: Several of our Friends <sup>(a)</sup> The Yearly Meeting 1693. Books have been spread amongst them (a). Again, *ibid.* That the Monthly and Quarterly Meetings respectively take notice of all Friends Books that are or may be sent to them to disperse for the Service of Truth.

I am the longer on this point (having shewn what Books they write) to shew what care they take to spread and to disperse their Books all the VWorld over. I shall add but one Instance more, though I could fifty.

XX. Dear Friends, these are to let you understand, that our Friends have at several Yearly Meetings had under their serious consideration how all those Books, that are printed for the Service of Truth in the Unity of Friends, <sup>(\*) From a Meeting of Suffringers in London the 18th 6th Month 1693.</sup> might most effectually be spread for a general Service to Truth: And the last Yearly Meeting left it to this Meeting, who have accordingly taken care and Pains therein, and settled as followeth: (\*)

1. That the Printer, within one Month after printed, send to one of his Correspondents in the Countries, viz:

2. For your County two Books of a sort for each Monthly Meeting, if under Six-pence, and if above, but one.

3. That Friends thereby may have general notice what Books are printed.

4. That they may send for such other quantity they see a Service for.

5. That the Printer may thereby be encouraged in printing Friends Books, [and thereby sell the Letter, Beastly Ware, Dust and Serpents Meat the better].

6. That one Book at least may be kept in each Monthly and Quarterly Meeting, for the Service of Truth, as there shall be occasion, and as it was agreed on by the Yearly Meeting 1692, in the printed Epistle.

7. It is agreed, that for Encouragement, the Printer will allow Two-pence in the Shilling for all such Books.

8. It is agreed, that some here shall be appointed, two or three Weeks before each Quarter-day, to examine the Printer, to see that they send no Books but what are approved by Friends.

9. It's agreed that the Printer's Accounts be cleared once a Year by those Friends the Country send up to the Yearly Meeting.

10. It's agreed, that the Name of the Printer employed by Friends, should be sent with Directions how to write to him.

Dear Friends and Brethren, It's tenderly (b), and in Brotherly Love advised, and recommended unto you, that you be careful and diligent in the spreading of all such Books that are printed for the Service of Truth, and that are written in the Defence of it, whether Doctrine, Profession, Epistles, or Prophecies, that so we may not be remiss or negligent, in promoting and spreading the Truth. <sup>(b) A sign of Good Will, and drawing up, by the Face of the Lamb, and the Paw of the Bear.</sup> Signed on the behalf of the Meeting,

By Ben. Bealing.

#### POSTSCRIPT.

And this Agreement [or rather Confederacy] and Account herein sent, <sup>(c) Then it seems their Light within is not a sufficient Remembrance, since they must have an outward Rule of their Teachers making to give notice; but not a word of Scripture, Mark that.</sup> we think it needful that you record it in your Quarterly Book, and sometimes read it for Remembrance and General Notice (c).

Thus you see, what high Titles they give to their own Books, what care they take to spread them for the propagation of Quakerism, what Encouragement they give their Printer, and consequently all Hands that are employed in their Service: None are suffered to call their Papers by those contemptible Names of Edicts or Canons, which if they deemed them Human Writings, are Names honourable enough. You see their Yearly Meetings avouch their Books to be of Divine Authority, given forth by the Eternal Spirit of God; whence they frequently call them the

the VWord of the Lord, the VWord of God, and as such of greater Authority than our Bible, and on that foot read them in their Meetings, quote them to resolve Doubts, and solve Cases of Conscience, consequently no need of Scripture: For they neither (say they) teach to worship or serve God. And if this, with what may follow in other Parts, will not remind our Governours both of Church and State to consider of this, and for the Honour of God, and his Dear Son, our most Blessed Saviour; for the Honour of our Holy Religion suffered for by our Martyr'd Ancestors, and for the good of the Souls, not only of their deluded Followers, but of such of our Church who are liable to their Seduction: I say, if nothing of all this will prevail, to be as a Spur to their Zeal, I cannot but fear that our Candlestick will be removed, which God of his infinite Mercy prevent.

I come now in the last place to shew what disdainful and contemptible Names they give the Holy Scriptures of the Prophets, Christ, and his Holy Apostles, and that from their antient Testimony laid down by their most authentick and approved Authors, whose Principles they now reassert, and by the care of their Yearly, Six-week, Monthly, Quarterly, and Second-day Meetings (a) every Year revive, altho occasionally, they make a Flourish of some Christian Phrases in their Preachments and Books, much like the French, who to deceive our Merchantmen, oftimes hang out the English Colours; but they are Frenchmen still, and Quakerism is Quakerism still, and if either of both once get Domition over us, we shall feel the Stroke of their Hand, and the Strength of their Arm. But to the matter.

I. But we (Quakers) who are sent of God, testify against their very Foundation, which they preach: For they say the Gospel is their Foundation, namely, Matthew, Mark, Luke and John (b).

II. The Scriptures are Death, which feeds you Serpents, Dogs, and Swine (c).

III. The Scriptures are Death, Dust and Serpents Meat, viz. Matthew, Mark, Luke and John (d).

IV. Your Word is carnal, and your Gospel is carnal, Matthew, Mark, Luke and John; so you feed Death with Death, the Scripture is Death (e).

V. The Scriptures are Death, and killeth, and all that do study to raise a living thing out of a dead, they are Conjurers and Diviners, and their Teaching is from Conjuraton, which is not spoken from the Mouth of the Lord (f). This Wjetb calls a pretty Book.

VI. The Scriptures are carnal, and killeth, and Dust is the Serpents Meat, and that is thy Meat, and cursed is the Serpent which beguiles, and thou art

be: Look not for him without thee, for he is in the Scriptures (g). Therefore, P. 9. give over waiting in the Light, that's Scripture within; but he that hates the Light, makes a Profession of God and Christ, and saith the Scriptures are the Word of God, and the four Books Matthew, Mark, Luke and John, is the

Gospel, and you tempt God, and say, the Lord give us a sight of our Sins-- So you need not tempt God to give you a sight of your Sins, for yeknow enough.

Therefore, P. 9. give over tempting God to give you a sight of your Sins. God give us Grace, P. 4. And it is Blasphemy for you to say, The Scripture

is the Word of God (h). How dare any to say, the Scriptures are the Written Word of God, without the highest Blasphemy? (i) The Scriptures can-

not properly be called the Word of God in no sense, because it contains many Words (k). The Scriptures are not the VWord of God, as thou (Christoph,

Wade) hast blasphemously affirmed (l).

VII. But

(a) The Service of which is more largely handled in my Book, The Pilgrim's Progress from Quakerism to Christianity, &c. sold by Mr. Taylor at the Ship, and Mr. Bromie at the Gun in St. Paul's Church-yard London.

(b) News coming up out of the North, &c. writ by G. Fox, printed 1655.

P. 5.

(c) P. 13. ib.

(d) P. 14. ib.

(e) P. 39. ib.

(f) Saul's Errand to Damascus, &c.

by Geo. Fox

and others,

printed 1654.

P. 7.

(g) Truth's Defence, &c.

by fore waiting in the Light, that's Scripture within; but he that hates the

G. Fox and R.

Hubbertson,

printed 1653.

P. 102.

(h) To all that would know

the VWay to the kingdom,

&c. P. 4. 8. 9.

(i) Meene Te-

kel, &c. P. 22.

by G. Bishop.

(k) VV. Bayly's

not properly be called the Word of God in no sense, because it contains many

Words. P. 295.

(l) Gr. Myll.

P. 245.



VII. But the Light of Christ in them, is that which writes the true Scripture within [then by the Rule of Contraries the Scriptures without are false] then the Light must write, and open the Scriptures within—And the Law of God is written in the Hearts, which is Scripture within: Six or Eight times over in this Book (a).

Come, John Whiting, what thinkest thou now of Scripture within? See thy Impudence in defending an Error: Now thou may'st see that both Fox and Whitehead own the true Scriptures within, and deny the outward Scriptures to be the Word of God (b). Thus does your Pretence to the Light within tend to subvert the Faith of Christ crucify'd, as your Pretence to the Spirit within tend to overturn the Divine Authority of the Holy Scriptures recorded for our Learning.

VIII. The Scriptures are a bewitching Letter. And, p. 103. you take up a Command from the Scriptures, and you say Christ commands it, when the Scriptures doth but declare it, saying, in such a Verse of such a Chapter, such a Command is, not having received the Command by the same Spirit. And thus are you in the Witchcraft:—For the Scriptures are not the standing Rule, neither do they teach to worship and serve God (c).

IX. The Scriptures are Death and Beastly Ware, and the Preachers out of them are Conjurers, Witches, Devils, Thieves, Robbers, Antichrists, Sodomites, &c. (d).

X. The Scriptures are a deadly Poyson: For thus saith Will. Penn: Faith in the History of the outward Manifestation of Christ has been a deadly Poyson these latter Ages have been infected with (e). And I know of no outward History that is obliging to us to believe his outward Appearance, but the Scripture and what derives its Authority from thence.

XI. The Scriptures are Chains of Darknes: For thus says If. Pennington. Scripture Knowledge makes Men wise to oppose Truth, and harder to be wrought upon than the very Heathens, and are as so many Chains of Death and Darknes upon them (f).

XII. The Scriptures are a rotten Foundation, --Death and killeth, &c (g).

XIII. That the Scriptures are useless to the Quakers: For says James Parnell, We can do all things without the help of Scripture, or any thing else without (h). To this agrees the Doctrine of that Pagan Preacher Isaac Pennington. We know (says he) all things of our Religion, if there had not been a Word written (i).

XIV. The Scriptures are an Idol (for says Ja. Parnell) one of their Prophets, The Priests say, If we let go the Authority of Scripture, then all is gone, that is to say, take away our Idol (k).

XV. And thus (says Parnell) with your dark Mines you would take the Authority from Christ, and would give it unto the Dead Letter, of which they make an Idol (l). See P. 22.

XVI. They tell the Priests, who said that Matthew, Mark, Luke and John was the Gospel (of Jesus Christ) That they brought another Gospel than the Apostles preached. But their Gospel is their Light within, which is their only Guide, Teacher, Judge, and Lawgiver, and sufficient, though they had never seen Letter (m).

Come, John Field, are you not ashamed, either of this your Propheet, or of your contradicting him, by acknowledging the Holy Scriptures to be your Rule of Faith and Practice? If of the first, condemn him and his pernicious Doctrine: If of the latter, declare it plainly: For two contradictory Propositions (and consequently Doctrines) cannot be both true.

XVII. He who saith the Scriptures are the Word of God, is a Deceiver, and he that putteth the Scriptures for the Doctrinal Word, is blind, and is a Deceiver, and so draws Peoples Minds off from the Light within to the Scripture, without them, seeking the Living among the Dead: they must be shut out: And he also that saith the Scripture is the Rule and Guide of the People of God (a), is without feeding upon the Husk, among the Swine: For the Scripture is within, and read within.

XVIII. William Mead gave to William Harris Geo. Fox's Journal, with this Entomium, viz. Here, William Harris, I give thee Geo. Fox's Journal, with this good Book, yea a better Book than the Bible (b).

XIX. The Scriptures are a dead Letter, a lifeless Letter, a meer grovelling Image, with Ink, and Pen, on Paper or Skin of Parchment, a dead Letter, a Nose of Wax, a Lesbian Rule, &c. (c)

XX. Sorrish Priests, that have forgot the Law of their God, lost from it, by looking for it in the Letter. — And because we will not invest such a corruptible thing (as is the Scriptures) with the Title of the Word of God (d), which is a dead Letter, a writing with Mens Hands, which Worms may eat, and Mens Hands blot out, deface and destroy (e).

XXI. The Quakers confess their Business is to strip the Sacred Scriptures of their proper Title of the Word of God, saying to Dr. Owen, And altho' thou scandalize us so grossly, as to say Satan sets us on work, to bereave the Scriptures of that Glorious Title of the Written Word of God: This is false: For at the Will of God, and in obedience to him, we strip the Letter of that Glory where-

with thou dost unduly invest it, and take it down from that High Throne of Authority (f), wherein Satan sets thee on work to set it up, that Men may do Horrible things, and so run a Whoring after it, as Israel did after the Brazen Serpent (g).

XXII. It pities me to see how ye dream together in the dark, and mope up and down about your Original Texts, and external Scripture, turning your Backs on that internal Light within. — Ye trace to and fro till ye tire your selves, in the which ye frequently perplexing criss-cross Tracks, and endless Rounds, about a thing (the Scripture) do to their own which the more ye try, the more ye tangle your selves about it, till at last you will eternally lose both it and your selves too (h).

XXIII. Which Scripture say I, had it never been nor were it more to be as it must moulder once, yet is the Word of God (meaning Christ) as useful still as it was before (i). And as for thy Frights, I cannot blame thee, when thou seest thy Foundation sink (meaning the Scripture) and fail, and crack under thee, which is but a fallible Scripture, a Sandy Seat, a brittle Bottom, &c. (k).

XXIV. Every one may see what certainly you are in, while ye stand on no better Scripts, much more, ten-fold more corrupting and untrue Translations. — Is your Word of God corrupted? Ours is not. Is your Foundation Rule, &c. so not?

(j) Who doubts ten, such a Nose of Wax? How easy then is it to foresee, that it must melt afore the Fire of the Spirit? Ah poor Men, who labour in the Fire, and weary your selves for very Vanity in secret Scravels about your Scripture, &c. (l).

XXV. Do ye expect such infallible Direction from such a Will with a Wisp, or walking Fire, that leads you into such Brakes of Contention, and Bogs of Uncertainty (m)?

XXVI. For what are all the Ephesian-like Clamours and Outcries of the People against the Quakers? Are they not for the bare bulk of that Book called the Bible, the Outside of, which they are at great Care, and Cost to gild, bind and beautify, saying, the Rule, the Foundation, the infallible Standard, the Word of God; accounting the Quakers not fit to live in the Land, because they can't own, nor hold their Idol in that height of Honour as they do, nor fall down and worship that Golden

corruptible Image (the Bible) that they have set up (n).

Dissenter. Come, Friend Alexander, and thy Younger Brother, whose Sir Names are Whitehead and Philips, where is your Truth and Innocency? Where is your Truth Triumphant? Where is your Truth Prevalent? Where is your Vindicta Veritatis? Are you not now ashamed, and horribly confounded? Can you not yet blush? Will you again declare publicly, that your Principles are the same they were in the beginning? Is it not clearly proved from undeniable Matter of Fact, that you bring your Writings in comparison with the Scriptures? That you give super excellent Titles to your own Books, and the most disdainful



ful and contemptible Epithets, Names, and Characters, you can invent to the Holy Scriptures? Is it not from these contemptible Names which you give the Scriptures, and the fine jingling Titles you give to your own Books, and the reading them in your Meetings, together with the care you take to disperse them for the spreading your Truth, a Demonstration that you prefer your own Books above and before the Bible? Does not this lower your Topails to your great Abasement, Shame, and Confusion of Face, in the Eyes of all sorts of intelligible Persons? Answer these things distinctly, and tell me whether you do not yet see any cause to retract and condemn these your Primitive Principles.

*Quaker.* Upon the whole matter, we do not perceive that there is any occasion for us to retract any particular Matter, so long as we are satisfied (tho' not one sound Christian in the World be) that our Friends Intentions are sound. We are not sensible (then as unsensible as Stocks and Stones) that any Error hath been charged on us from undeniable Matter of Fact. We never heard of any undeniable Proof of Matter of Fact (a). And therefore blush not publickly to declare, that we are not changed in our Principles. This is what we say in Print, and this our Doctrine being approved by our Second-day Meeting, we'll abide by it, for we neither study Events, nor fear Effects (b). For our Yearly Meetings have testified, that our Books and Papers have been given forth from the immediate Eternal Spirit of God (c). And therefore we value not what Apostates and Enemies of our Truth can say; and finding you both to be such, I am weary of your Company, and shall leave you. Farewell.

(a) Vindicta Veritatis, &c. p. 2. 223, 224. An Antidote against the Venom of the Snake, p. 52. (b) Judgment Fixed, introduced. (c) Yearly Meeting 1679

*Churchman.* Sir, I am glad you have put that Questionary Paragraph so home to Alexander, whereby I perceive you have confounded and sorely baffled him, which made him fly the Pit, and has left us. Yet I must say, the Answers he gave are consistent with Quakerism, as 1st, That he sees no reason to retract; And the Reason is plain; for if they should retract, down goes Infallibility, and with it Quakerism: For whatever they write, if it were that a little Tennis Ball were bigger than the City of London, or that a black Crow was as white as Snow, they cannot upon their Principles retract: No, it's impossible. Again, 2dly, they tell you, They never met with a Proof of any Error they hold from undeniable Matter of Fact. This also is consistent with Quakerism, and why? Why, because they can deny any Matter of Fact, how evidently soever it be proved, which none but a Quaker has the Forehead to do. Again, 3dly, We neither study Events, nor fear Effects. And the reason of this is, they, like Mahomet, are resolved to go on, and that for many Reasons already given, and more to be given in my next. But, Sir, now Alexander is gone, pray give me leave to ask you a Question or two, not for any harm, for I thank you for both your good Company and Friendly Assistance. First, Why do many of the Dissenters of late favour Quakerism in the Coffee-houses, and elsewhere, as I have heard them? Secondly, Whether do you approve of such of the Dissenters, who for a Place of Profit or Trust in the Government, can upon occasion conform to our Church in one of the most solemn parts of our Devotion, namely, in receiving the Holy Sacrament of the Lord's Supper? For it's my Judgment, if I may speak freely without offence, That if they account it sinful to conform, they ought not to do it, until they are convinced they may do it, and not sin therein; and then not to separate from the Communion of the Church, until they can prove that she impose something that is sinful. This was once my case, and my first Trial was by Healing, and then upon conviction of the Truth of her Doctrine, I conformed, not occasionally, but constantly.

*Dissenter.* As to the first, I can assure you that our Friends make use of the Quakers only as Tools, sometimes in Elections of Members of Parliament, sometimes in giving Papers into the Parliament against the Bill about Occasional Conformity; for otherwise we are as great Enemies to the Principles of the Quakers, as you can be, of which our Books shall speak for us (e). And as to the second, I am utterly against conforming for any sinister End; and so long as Hypocrisy is a Sin, so long shall I be against Occasional Conformity for a Place of Profit or Trust in the Government. However, you and I have agreed in the present Discourse with the Quakers, and we'll not fall out nor dispute that Point, but leave it to God and our Superiors to determine. Farewell.

*Churchman.* Sir, I am extremely pleased with your Answer in both respects, having

(d) So one of their Speakers told me once.

(e) Dr. Owen, Mr. Baxter, Mr. Faldo, Mr. Hicks, and so more.

having heard some of your Brethren of the Protestant Dissenters say as much. And so I conclude this first Part, and hope we shall have more Opportunities to strip this young Harlot. Your Humble Servant, *Phil. Anglus.*

## P O S T S C R I P T.

(a) *The that does not a little reflect on the Government, that such as forsake the Quakers, and join to Communion with the Established Church, should be rendered Apostates.*

**H**AVING by this time gone through the two Charges premised, *p. 3. viz.* 1<sup>st</sup>, *That the Quakers disown Magistracy and Government as such.* Secondly, *That they deny the Holy Scriptures to be the Rule of Faith and Practice.* And well knowing their usual Method, in order to prevent Inspection, is, and ever was, to cry out again, Persecution! Persecution! And then during that present time, to put on the Mask of Christian Pharisees, as if they were the most Orthodox Christians in the World, and all on purpose to divert the Chace on foot, as the Act only of *Keith, Bugg, &c.* which they term Apostates (a). I therefore as a Cloister shall recite a Petition sent up to the Honourable the House of Commons Anno 1699. also in some of the following Parts, I may the other Petitions from the Justices, &c. for the County of *Suffolk*; as also that from the Session held in *Bury St. Edmunds* in the same County, which had they been presented, as was intended, other Petitions from *Colechester* and other Places were providing, not for Persecution, but for some gentle Methods, to use some means for the suppressing such dangerous Principles and Practices, which tends to subvert both Church and State. But so it was, that by reason of the War then with *France*, and the Quakers fly Insinuations to *K. W.* by Letters and other means, it was not at that time thought adviseable.

But having this Summer observed the many zealous Addresses to her Sacred Majesty, for the Support of the Church of *England* as by Law established, it appears to me that there is an equal Zeal for the suppressing those Errors and pernicious Principles (how tenderly soever the Persons and Estates of the *Quakers* may be dealt with) which tend to overturn both Church and State. And in hopes, that pursuant to their said Addresses, they will take care in their choice of such Members as shall be ready to answer their Expectation, both for the Preservation of Church and State; as (Thanks be to God and the Government) is by Law established, and by her most Gracious Majesty protected and defended. Which said Petition follows in these Words, *viz.* *To the Honourable the Commons of England in Parliament Assembled, The humble Petition of the Justices of the Peace and Grand Juries of the County of Norfolk in Session Assembled, in behalf of themselves, and the Body of this County at large.*

**T**hat we cannot without resentment take notice of the Growth and daily Increase of a Set of People among us called Quakers, and the Mischiefs and Dangers from thence threatening this Nation. It is too observable with what restless Zeal their deluding Teachers, and, as may well be suspected, many Romish Emissaries under their Vizor and Disguise, daily ramble into all Parts of these Kingdoms, and boldly spread their venomous Doctrine every where, attempting to infect and shock the Minds of weak and unstable Protestants, and assuming to themselves Rules of Discipline, Powers in Matters of Religion, Forms of Government, repugnant to the Established Laws of the Kingdom, contrary to the very Act of Toleration, and not allowed to any other Dissenters: Vouching in all their Practices Divine Inspiration for their Warrant, and the Indulgence of the Government for their Indemnity.

How apparently their blasphemous Books and pernicious Practices tend to subvert the Fundamentals of Christianity, and the undermining the Civil Government, are sufficiently demonstrable; the Publishing whereof by pretended Permission of Authority, we humbly conceive to be of most dangerous Consequence. We therefore, obliged in Duty to God and our Country, do humbly pray, That you would vouchsafe to take this Matter into your care and consideration, that with whatsoever Tenderness to the Persons and Estates of these People, their said Principles and Practices may be strictly examined and censured, or suppressed, as they shall appear to deserve, and as in your great Wisdom shall seem expedient, and that our true Christian Religion, more dear to us than our Lives may be defended and preserved to all Posterity, free from Popish Superstition, and unpolluted with Enthusiastical Innovation.

Here Endeth the first Part by me FRANCIS BUGG.